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MANUAL

FOR

THE AFFLICTED:

COMPRISING

A PRACTICAL ESSAY ON AFFLICTION,

AND A SERIES OF

MEDITATIONS AND PRAYERS,

SELECTED AND ARRANGED

FOR THE USE OF THOSE WHO ARE IN SORROW, TROUBLE, NEED, SICKNESS, OR ANY OTHER ADVERSITY.

BY THE REV. THOMAS HARTWELL HORNE, B. D.
OF SAINT JOHN'S COLLEGE, CAMBRIDGE;
Author of the 'Introduction to the Critical Study and Knowledge of the Holy Scriptures.'

WITH AN INTRODUCTION,
AND AN
APPENDIX OF DEVOTIONAL POETRY,
BY
THE RIGHT REV. GEORGE WASHINGTON DOANE,
BISHOP OF NEW JERSEY.

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TO BE ABOVE THE STROKE OF PASSIONS, IS A CONDITION EQUAL TO ANGELS; TO BE IN A STATE OF SORROW, WITHOUT THE SENSE OF SORROW, IS A DISPOSITION BENEATH BEASTS: BUT DULY TO REGULATE OUR SORROWS, AND BOUND OUR PASSIONS UNDER THE ROD, IS THE WISDOM, DUTY, AND EXCELLENCY OF A CHRISTIAN.

FLAVEL.

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PREFACE

TO THE LONDON EDITION.

Sorrow is excluded from no circle ; it is abundantly distributed, and it is shared in some measure by all. So long as there is calamity in the world, any attempt to alleviate it cannot be unseasonable ; and in the hope, that he might present to some at least of those, who are "in sorrow, trouble, need, sickness, or any other adversity," suitable aids for meditation and prayer, together with topics of scriptural consolation, the editor was induced to undertake the present little manual. It consists of two parts : viz.:—

I. A PRACTICAL ESSAY ON AFFLICTION, including the Doctrine of the Holy Scriptures concerning the origin and design of afflictions ; observations* on the best preparation for afflictions and for the improvement of them, together with our duty on being delivered therefrom : and on the privilege and duty of prayer, especially in seasons of affliction.

II. CONSOLATION FOR THE AFFLICTED: or, a Series of Meditations and Prayers. Of these, a considerable portion is selected and arranged from the Scriptures, especially from the Book of

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* These observations are abridged from the Contemplations of Sir Matthew Hale. See Note in p. 26.

Psalms; which, while they carry with them the greatest weight and authority to every truly Christian mind, are peculiarly fitted to express and to cherish the devout affections of the heart. The remaining prayers and meditations are selected, principally, from the Liturgy of the United Church of England and Ireland, (pronounced by a late learned and candid dissenting minister to be "the first of uninspired compositions,") and from the devotional writings of our earlier English divines; whose names are a sufficient guarantee for the correctness of the sentiments therein expressed.

To those who "are in heaviness through manifold temptations," and who "know—every man—the plague of his own heart:"—to those who are "weary and heavy laden," and whose "hearts are failing them for fear;"—to all "who do truly and earnestly repent, and are heartily sorry for their sins, and who do believe the gospel;"—to all, in fine, who "are any ways afflicted in mind, body, or estate," is this little Manual of Counsels, Meditations, Prayers and Promises, respectfully offered, in the hope that, with the DIVINE BLESSING, it may prove an aid to devotion, and may lead them to the only source of consolation in trouble, communion with the Father of Mercies and God of all Comfort, and with His Son Jesus Christ.

INTRODUCTION

BY THE AMERICAN EDITOR.

It was the saying of an old Divine, that though God "had one Son without sin, he never had one without sorrow, trial, and temptation." So that, as the blessed Captain of our salvation was himself "made perfect through suffering," all who would follow him, and be indeed the children of God, must follow him through the valley of the Cross. It is by no means, however, to be inferred that affliction is, of necessity, the means of spiritual advantage. Neither prosperity nor adversity are, in themselves, blessings, but only as they are duly improved. There may be a sorrow which is *not* a "godly sorrow," and does not work "repentance unto life." It is to him who "*endureth* temptation," bears up under, and overcomes it, and not who merely suffers it, that St. James promises a "crown of life." And the apostle Paul, in that beautiful and most consoling passage, where he reminds us that "no chastening for the present seemeth to be joyous, but grievous," takes care to remind us that to them only who are "exercised,"—trained and disciplined—"thereby," does it "afterward" yield "the peaceable fruit of righteousness." Afflictions, so regarded, instead of being evils, as is the common estimate, are, in the truest sense, blessings. How can it be otherwise? Cannot God as easily send joy as sorrow, light as darkness, life as death? And since his "mercy is over all his works," and, "as a father pitieth his children" even so he hath

compassion upon us, how else can suffering and sorrow, except so far as they are the natural consequence of sin, be reasonably accounted for? It is the *Christian philosophy* alone which thus truly teaches *the nature and the uses of afflictions.* They are the "precious balms" which are to heal and soothe our souls. They are the chastisements of a father, correcting us in love. They are the trials of our faith, making it "more precious than gold, though it be tried with fire." "For our light affliction;" saith the apostle,—"sorrowful, yet always rejoicing,"—"our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; "while we look"—provided we look, so long as we look—"not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal."

One would think that truths so reasonable and comfortable, and, when declared to us, so obviously just and profitable, would take deep root in the hearts of men. And since all are "born to trouble, as the sparks fly upward," that all would lay them up in store against the day of adversity, as lessons personally "profitable" to themselves "for doctrine, for reproof, for correction, for instruction in righteousness." But it is proverbially not so. Few then are taught the proper use of adversity, until, like an armed man, it comes upon them: and, too often, takes them unawares. David confessed that it was good for him that he had been afflicted; and that before he was afflicted he went wrong. Manasseh, "when he was in affliction, besought the Lord his God," and "he was entreated of him, and heard his supplications;" and it was the declaration of Luther, the illustrious reformer, "I never knew the meaning of God's word, till I was afflicted."

It is in this view of the nature, purpose, and value of afflictions, and in the consideration of our continual disposition to misunderstand and misuse them, that manuals for the afflicted, like that before us, have been so frequently compiled, and deserve, when faithfully and judiciously executed, to be so highly esteemed. "Among the variety of subjects," says Richard Cecil, "on which a minister is called to treat, many may suit particular cases; but when he speaks of affliction, he speaks of that which is sure to interest every one, at one period or other of their lives." The remark is universal in its application. The note of sorrow is the key-note of humanity. The hand that strikes it, strikes a chord in every breast, of woman born. A "manual for the afflicted" is a manual for mankind. He that already is "in sorrow, trouble, need, sickness, or any other adversity," welcomes it, because he is in want of present consolation; he that is still "at ease in his possessions," because "he knows that his day is coming."

It is the peculiar recommendation of this little volume that it is eminently *scriptural*. A great portion of it is *in the very words of Scripture*. A considerable part of the rest is from the Book of Common Prayer, of which it is scarcely too much to say, that Protestant Christendom is agreed in regarding it, as only not inspired. For what remains, such names as Taylor, and Ken, and Kettlewell, and Nelson, are unquestionable authority to believers, that it is conceived and born of Scripture. Sufficiently various for nearly all occasions of adversity, and yet not exceeding reasonable limits as regards expense or inconvenience, it is admirably fitted for general circulation. The present writer, with no other interest in the publication than he holds in common with all its readers, does not hesitate to say, that, for its size and cost, he knows of no similar work comparable

with it. To all who have, or can have kindred with its subjects,—and who is he that this description does not include?—he most affectionately commends this little book, not without prayer, that the Holy Spirit of consolation may accompany it in all, with his sustaining, illuminating and sanctifying graces!

It only remains that the writer speak, in very few words, of his connection with this reprint. It has been his privilege, for more than ten years, to enjoy the correspondence, and to experience, though the Atlantic has always rolled between them, the generous friendship of its learned and excellent author. In several of his letters, during the last summer and autumn, he spoke of his intention to make such a compilation, and gradually developed his plan. "I wish to bring it out," (he writes in July, during the prevalence of the Cholera,) "in a cheap and portable form, for the pocket, or the ladies' 'work box.' I purposely select from the Scriptures, in the hope that my manual may be more extensively useful, *while men's hearts are failing them for fear*." In a later letter he says, "I hope to have it ready for publication on the 20th of October, my birth-day: and shall beg your acceptance of a copy as soon as published, the first which will reach America." "The chief part of the meditations and prayers," he writes September 29th, "are selected and arranged from the Holy Scriptures: to these I propose to add a few from our liturgy, and from the manuals of prayer published (for the most part) by our elder divines. There is an unction about them which is seldom seen in modern composers of devotions. If I can make room, *I think of putting into an appendix a selection of devotional hymns, and poetical imitations of the Psalms, suited to occasions of affliction.*"—When to a work so high in intrinsic merit, the charm was added

which the interest of friendship lends, it will readily be believed that the present writer was not slow in acceding to the request of the enterprising and tasteful publishers who have undertaken the reprint, to introduce it by a short preface, to American readers. It seemed to him that its value would be increased by adding, in an appendix, as the author originally designed, a few pieces of devotional poetry. The introduction, and the mottoes connected with it, and the appendix excepted, no other addition or alteration has been made. Of the present republication, it may be proper to add, the respected author has no knowledge.

In conclusion, if for labor so light, and so congenial with his feelings, the undersigned could claim reward, it has been richly found in the satisfaction of introducing to the knowledge of the sons and daughters of affliction, among his own countrymen, a work so eminently fitted, with the aid of the blessed Spirit, to comfort them in all their tribulation ; and in making more extensively known among them an author, who, at the hands of all who esteem private virtue, unconquerable industry, extensive learning, and exalted piety, deserves so well. And now, with pious Mr. Flavel, he would say to every mourning reader of this little book, " Go thy way, Christian, to thy God. Get thee to thy knees in the cloudy and dark day. Retire from all creatures, that thou mayest have thy full liberty with God, and there pour out thy heart before him, in free, full, and broken-hearted confessions of sins." " Beg him, in this distress, to put under thee the everlasting arms. Entreat one smile, one gracious look, to enlighten thy darkness, and cheer thy drooping spirit. Say with the prophet Jeremiah, ' Be not thou a terror to me; thou art my hope in the day of evil.' And try what relief such a course will afford thee. Surely, if thy heart be sincere in this course, thou

shalt be able to say with the Psalmist, 'In the multitude of the sorrows that I had in my heart, thy comforts have refreshed my soul.' May the good Lord mercifully grant it, for Jesus Christ's sake!

G. W. D.

Boston, 6 *March*, 1833.

TABLE OF CONTENTS.

PART I.

ON AFFLICTIONS.

CHAPTER I.

THE DOCTRINE OF SCRIPTURE CONCERNING THE ORIGIN AND DESIGN OF AFFLICTIONS.

Page

SECTION I. ON THE SOURCE OF AFFLICTIONS - 1

1. Afflictions are appointed by God himself - *ibid.*
2. Afflictions are no Proof of Guilt though they are sometimes the Consequence of Sin and the Punishment of Guilt - - - 2
3. Afflictions are sometimes the means of bringing back Transgressors to their Duty - 3

SECTION II. ON THE DESIGN OF GOD, IN THE PERMISSION OF AFFLICTIONS - - 4

1. Afflictions are not Marks of the Anger of God, but of his paternal Love - - *ibid.*
2. Afflictions are designed to turn us aside from Iniquity - - - - - - 5
3. And for the Trial of our Faith and Obedience *ibid.*
4. Afflictions are designed to promote Humility 7
5. And to make us Partakers of God's Holiness 8
6. Afflictions are designed that the Life of Jesus should be manifested in his Body (the Church) - - - - - 9

SECTION III. ON THE DUTIES OF THE AFFLICTED 11

1. Attention, Docility, and Self-Examination - *ibid.*
2. Humility - - - - - 12
3. Confession of Sins - - - - *ibid.*

4. Repentance.—Conversion - - - 13
Example of Repentance - - - 14
5. Prayer - - - - - 15
Examples of Prayer under Affliction - *ibid.*
6. Patience - - - - - 16
7. Resignation to the Will of God - - 17
Examples of Resignation and of entire Submission to the Will of God - - 18
8. Hope - - - - - 19
9. Firm Reliance on the Divine Promises - 20
Examples of Firm Reliance upon God, in Afflictions - - - - 21
10. Holiness, and fervent Desires for Holiness - 24
11. Joy - - - - - - *ibid.*
Examples of Persons who rejoiced amidst Tribulations - - - - 25
12. Mutual Sympathy and Consolation - - *ibid.*

CHAPTER II.

ON THE BEST PREPARATION FOR AFFLICTIONS, AND OUR IMPROVEMENT OF THEM; AND OUR DUTY ON BEING DELIVERED FROM THEM.

SECTION I. ON THE BEST PREPARATION FOR AFFLICTIONS - - - - 26

SECTION II. COUNSELS FOR OUR DEPORTMENT UNDER AFFLICTIONS - - - 35

SECTION III. ON THE DUTY OF THOSE WHO HAVE BEEN DELIVERED FROM AFFLICTIONS - 46

CHAPTER III.

ON THE PRIVILEGE AND DUTY OF PRAYER, ESPECIALLY IN SEASONS OF AFFLICTION.

SECTION I. ON THE NATURE AND IMPORTANCE OF PRAYER.—MOTIVES AND ENCOURAGEMENTS TO PRAYER - - - 55
1. NATURE of Prayer - - - - *ibid.*

The OBJECT of Prayer - - - 56

II. The IMPORTANCE of Prayer - - - *ibid.*

1. It is indispensable to our Happiness, as is attested - - - - - 57
[i.] By the Nature of Things - - *ibid.*
[ii.] By Experience - - - 58
[iii.] By the Testimonies of the Word of God - - - - - 59
2. Every thing is attainable by Prayer - - 64
[i.] The Humble Penitent becomes rich by Prayer - - - - - 65
(1.) Instances of Answers to Prayer from the Old Testament - - - - *ibid.*
(2.) From the New Testament - - 66
[ii.] The feeble Believer becomes strong by Prayer - - - - - 69
(1.) Instances from the Scriptures - - *ibid.*
(2.) And from the Experience of Individuals 70
Why God does not always answer our Prayers - - - - - 72

SECTION II. ON THE DISPOSITIONS REQUISITE TO ACCEPTABLE PRAYER - - - 73

I. The proper SUBJECTS of Prayer - - 74

II. In what MANNER and with what DISPOSITIONS we should offer our Petitions - - 75

1. With a deep Sense of the Presence of God - 76
2. With Sincerity of Intention - - *ibid.*
3. With Humility - - - - 78
4. With Earnestness, Fervor and Perseverance 79
5. In the Name of the Lord Jesus Christ - 80
6. In Faith - - - - - 81
7. With Sentiments of Charity towards all Mankind - - - - - 82
The Happiness resulting from devout and humble Prayer - - - - 83

‡

PART II.

CONSOLATION FOR THE AFFLICTED.

CHAPTER I.

DEVOTIONS FOR THOSE WHO ARE 'AFFLICTED IN MIND.'

SECTION I. DEVOTIONS FOR PERSONS 'THAT DO TRULY AND EARNESTLY REPENT OF THEIR SINS.'

I. *Prayers that God would vouchsafe to assist their Devotions, and to hear and accept their Supplications* - - - - 87
1. From the Holy Scriptures - - - *ibid.*
2. From the Book of Common Prayer - - 88

II. *Confessions (in the Language of the Holy Scriptures) of a person deeply convinced of Sin* - - - - - 89

III. *Prayers, suited to those who feel the 'intolerable Burthen of their Sins.*

1. From the Holy Scriptures - - - 90
2. From the Book of Common Prayer - - 92
3. The Prayer of one convinced of Sin. [Sorocold.] - - - - - 94
4. A Prayer for Contrition. [Whole Duty of Man.] - - - - - 96
5. Promises (in the Language of the Holy Scriptures) of Pardon to the Penitent - - *ibid.*
6. A Prayer for Pardon of Sins. [Kettlewell.] 100
7. A Prayer that we may not relapse into Sin. [Bishop Duppa.] - - - - 101
8. Observations on the Nature of a Relapse into Sin - - - - - 102—108
9. A Prayer after a Relapse into Sin, from the Book of Common Prayer - - 108
10. Another Prayer on the same Occasion. [Spinckes.] - - - - 109

11. A Prayer for Peace of Mind, and Comfort in the Enjoyment of it. [Kettlewell.] - 111

Section II. Devotions adapted to Circumstances of spiritual Distress.

1. *Complaint and Prayers of a Soul that feels its Weakness* - - - - - 112
1. Complaint (in the Language of Scripture) of a Soul that feels its Weakness - - *ibid.*
2. A Prayer (in the Language of Scripture) for one who is conscious of his Weakness - 113
3. Another Prayer on the same Occasion, from the Liturgy - - - - - 114
4. Promises of Strength and Support - - *ibid.*

II. *Complaint and Prayers of an afflicted Soul* - 116
1. Complaint (in the Language of Scripture) of a deeply afflicted Soul - - - *ibid.*
2. Prayers (in the Language of Scripture) for a Person under spiritual Distress 118—120
3. *Other Prayers for Persons under spiritual Distress* - - - - - *ibid.*
(1.) From the Liturgy - - - - *ibid.*
(2.) Another Prayer on the same Occasion. [Bishop Duppa.] - - - - 121
(3.) Another Prayer. [Merrick.] - - 124
(4.) Another Prayer. [Nelson.] - - 125
4. Promises addressed to a troubled and afflicted Soul - - - - - 126

Selection I. - - - 126—130
„ II. - - - 130—132

Section III. Prayers under Sorrow and Despondency.

I. *Observations on Seasons of Desertion or supposed Absence of the Holy Spirit.* [Dr. Knox.] - - - - 132—135

II. *Prayers under Sorrow and Despondency* *ibid.*
1. A Prayer, in the Language of Scripture *ibid.*
2. A Meditation, in the Language of Scripture - 136
3. A Prayer in Sorrow and Despondency. [Bishop Taylor - - - - 137

4. A Prayer against Despair. [The Poor Man's Rest.] - - - - - 138
5. Promises addressed to those who are in Sorrow and Despondency - - - 139

SECTION IV. DEVOTIONS FOR THOSE WHO ARE PERPLEXED WITH DOUBTS AND TEMPTATIONS.

1. A general Prayer for one who is perplexed in Mind. [Kettlewell.] - - - 141
2. A Prayer for one who is full of Doubts. [Bishop Patrick.] - - - - - 142
3. A Prayer for one who is disturbed with wicked and blasphemous Thoughts. [Lewis.] 145
4. A Prayer for a Person, who is under Doubts concerning the Lawfulness of any Action. [From the New Manual of Devotion.] - 146

III. *Prayers in Seasons of Temptation.* - - 148
1. From the Book of Common Prayer - - *ibid.*
2. A Prayer against Temptations. [Bishop Taylor.] - - - - - - 149
3. A Prayer against the Temptation of the World, the Flesh, and the Devil. [Sorocold.] - - - - - - 150

CHAPTER II.

DEVOTIONS FOR THOSE WHO ARE 'AFFLICTED IN BODY.'

SECTION I. PRAYERS ADAPTED TO A SEASON OF GREAT MORTALITY.

1. A Penitential Confession and Supplication, during the Prevalence of a Pestilential Epidemic. [In the Time of James I.] - 152
2. A Psalm from the Scriptures, for a season of Pestilence. [Form of Prayer for the Fast-day, March 21, 1832.] - - - 157
3. Prayers adapted to a Season of Pestilence. [The same Form of Prayer.] - - 159
4. Prayers that we may be prepared for Death - 161
(1.) Chiefly from the Holy Scriptures - *ibid.*
(2.) From the Offices of the Church - 162

(3.) A Prayer for a blessed Departure, in Time of Health or in Sickness. [Bishop Taylor.] - - - - - 163
(4.) A Prayer, that we may be prepared for Death. [Burder.] - - - - 164

SECTION II. SELECTIONS FROM THE HOLY SCRIPTURES, SUITABLE TO A SEASON OF SICKNESS. [Hele.]

SELECTION I. On the Mortality of Man - - 165
II. On the Certainty of a future Judgment - - - - - - 167
III. On the Shortness and vanity of Life - - - - - - 169
IV. Supplicatory for Pardon of Sin - 170
V. On the Uncertainty of the Time of our Death - - - - 171
VI. On the Universality of the last Judgment - - - - 172
VII. On the Certainty of Death and of a General Resurrection to Eternal Life 174
VIII. Death the Lot of all; the Felicity of the Righteous - - - 176
IX. References to select Chapters of the Holy Scriptures, which may be profitably read during a long Illness - 179

SECTION III. PSALMS SUITABLE FOR MEDITATION DURING SICKNESS, WITH COLLECTS FOUNDED ON THEM. [Bishop Taylor.]

1. Psalm vi. For the Remission of Sins - 180
2. Psalm xxv. For Deliverance from Sin - *ibid.*
3. Psalm xxxii. Confession of Sins, and a Prayer for Pardon - - - 181
4. Psalm xxxviii. A Prayer for Remission of Sins - - - - - 182
5. Psalm xxxix. Meditation on the Shortness of Life, and a Prayer preparatory to Death 183
6. Psalm li. A Prayer for the Pardon of Sins and the Restitution of God's Favor - *ibid.*
7. Psalm lxxxviii. A Prayer in Time of Sickness and in Danger of Death - - 184

8. Psalm xc. A Meditation on Death and a Prayer preparatory to it - - - 185
9. Psalm cxxx. A penitential Psalm or Prayer for Pardon, and for Redemption from Sin 186
10. Psalm cxliii. A Prayer for Pardon of Sin and Direction in the Way of Righteousness 187

SECTION IV. PRAYERS WHICH MAY BE OFFERED BY OTHERS IN BEHALF OF THE SICK, - 188

1. A Prayer for Comfort to the Sick. [Sorocold.] - - - - - *ibid.*
2. A Prayer, that the Sickness may be made a Blessing. [Bishop Taylor.] - - 189
3. A Prayer for a Person under deep Melancholy. [Jenks.] - - - - 190
4. A Prayer for a sick Child. [Visitation of the Sick.] - - - - - 191
5. A Prayer for a sick Child in imminent Danger. [Dr. Assheton.] - - - 192

SECTION V. DEVOTIONS FOR THE USE OF SICK PERSONS THEMSELVES, - - 193

1. A Prayer at the Commencement of Sickness. [Whole Duty of Man.] - - *ibid.*
2. Another on the same Occasion. [Bishop Ken.] - - - - - 194
3. Another on the same Occasion. [New Year's Gift.] - - - - - 196
4. A Prayer for a Blessing on the Use of Medicine. [Dr. Assheton.] - - - 198
5. Ejaculations from the Scriptures, and a Prayer for Patience in a lingering Illness. [Dr. Coney.] - - - - *ibid.*
6. A Prayer for Ease, when the Sickness becomes very painful. [Kettlewell.] - 200
7. On the Abatement of Pain. [Kettlewell.] - 201
8. On Want of Sleep. [Anonymous.] - - *ibid.*
9. An Act of Resignation. [Bishop Taylor.] - 202
10. A Prayer for Thankfulness under Sickness or other Affliction - - - 203
11. A Prayer to be used when there is any Abatement of the Disorder or prospect of Recovery. [New Manual.] - - 204

12. A Prayer for a sick Person who is tempted to despair. [Bishop Ken.] - - 205

SECTION VI. DEVOTIONS IN THE PROSPECT OF DISSOLUTION. - - - - 207

1. A Psalm, collected from the Holy Scriptures, for a Person near Death - - - *ibid.*
2. A Prayer, in the Language of Scripture, in the Prospect of Death - - - 210
3. A Prayer and Confession for the Sick, who are unprepared to die. [Baxter] - - 211
4. A Prayer against the Fear of Death. [Kettlewell.] - - - - - 214
5. A Prayer for a blessed Death. [Hele.] - 216
6. A Prayer, that we may be prepared for our last End. [Bishop Duppa.] - - 217
7. A Prayer for a joyful Resurrection to eternal Life. [Hele.] - - - - 218
8. A Prayer when a sick Person is joyful and glad to die. [Primer of King Edward VI.] *ibid.*
9. A Prayer for a Person in imminent Danger of Death. [Bishop Taylor.] - - 219
10. Another Prayer on the same Occasion. [Sorocold.] - - - - - 220
11. A Prayer which may be offered for a Person in the Agonies of Death - - - 221
12. Another Prayer on the same Occasion - 222
13. A short Form of recommending the Soul unto God. [Bishop Andrews.] - - *ibid.*
14. Another on the same Occasion. [Bishop Cosin.] - - - - - 223
15. A Prayer for a sick Person at the Point of Departure. [Visitation Office.] - - 224
16. Devotions which may be used by a Minister or Friend with the bereaved Relatives and Friends of the Deceased. [Bishop Hobart.] - - - - - 225

CHAPTER III.

DEVOTIONS FOR THOSE WHO ARE 'AFFLICTED IN ESTATE.'

1. Prayers, in the Language of Scripture, for a Person who is forsaken by his Friends, or exposed to Calumny - - - 228

2. A Prayer for Submission to the Will of God, under Loss of Property or Friends. [Bishop Patrick.] - - - - - 231
3. A Prayer for a Family under any grievous worldly Loss. [Dr. Belfrage.] - - 234
4. A Prayer to be used by a Widow. [Bishop Patrick] - - - - - 236
5. A Prayer for an Orphan. [Bishop Patrick.] 238
6. A Prayer for an aged Person. [Dr. Dodd.] *ibid.*
7. A Prayer under any Injuries, Abuses, or Provocations. [Dr. Dodd.] - - 239

CHAPTER IV.

THANKSGIVINGS FOR DELIVERANCE FROM AFFLICTION.

I. A Prayer of Thanksgiving for any great Deliverance. [Bishop Taylor.] - - 240
II. A Hymn of Thanksgiving for Deliverance from Trouble of Mind - - 241
III. A Prayer of Thanksgiving for Deliverance from Trouble of Mind. [Kettlewell.] 242
IV. Thanksgivings for Recovery from Sickness - - - - - - 244
1. A Hymn of Thanksgiving, collected from the Holy Scriptures - - - *ibid.*
2. A short Prayer of Thanksgiving for Recovery. [Whole Duty of Man.] - - 247
3. Another shorter Form of Thanksgiving. [Bishop Ken.] - - - - 248
4. A larger Form of Thanksgiving for Recovery. [Bishop Gibson.] - - - *ibid.*
5. A Prayer of Thanksgiving for a Patient in an Hospital or Infirmary on his Recovery. [St. James Stonhouse, Bart] - - 251
6. A Prayer on Deliverance from a Pestilential Epidemic. [From the Book of Common Prayer.] - - - 252

PART I.

ON AFFLICTION.

THE PATH OF SORROW, AND THAT PATH ALONE,
LEADS TO THE LAND WHERE SORROW IS UNKNOWN:
NO TRAVELLER E'ER REACH'D THAT BLEST ABODE,
WHO FOUND NOT THORNS AND BRIARS ON THE ROAD.

A PRAYER,

(BY SYMON PATRICK, D. D. BISHOP OF ELY.)

VOUCHSAFE, O LORD, TO EVERY ONE THAT SHALL PERUSE THIS BOOK THE ILLUMINATION OF THY HOLY SPIRIT, TO UNDERSTAND THOSE THINGS WHICH ARE FAITHFULLY DECLARED THEREIN, ACCORDING TO THY MIND AND WILL: AND WORK IN ALL OUR HEARTS MOST DEVOUT AFFECTIONS TO OUR BLESSED SAVIOUR, FOR OUR INCREASE IN FAITH, AND LOVE, AND HOLY OBEDIENCE. AMEN.

CHAPTER I.

THE DOCTRINE OF SCRIPTURE CONCERNING THE ORIGIN AND DESIGN OF AFFLICTIONS.

SECTION I.

ON THE SOURCE OE AFFLICTIONS.

1. Afflictions *are appointed by God himself.* Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble as the sparks fly upward. Man, that is born of woman, is of few days, and full of trouble. His flesh upon him shall have pain; and his soul within him shall mourn. All his days are sorrow; and his travail, grief: yea, his heart taketh not rest in the night. The days of our years are three score years and ten; and if, by reason of strength, they be four score years, yet is their strength labor and sorrow; for it is soon cut off, and we flee away. (Job v. 6, 7.; xiv. 1. 22. Eccles. ii. 23. Psal. xc. 10.)

Man is chastened also with pain upon his bed; and the multitude of his bones with strong pain: so that his life abhorreth bread, and his soul

dainty meat. His flesh is consumed away that it cannot be seen; and his bones, that were not seen, stick out. Lo! all these things worketh God oftentimes with man, to bring back his soul from the pit to be enlightened with the light of the living. (Job xxxiii. 19—22. 29, 30.)

[Let] no man be moved by these afflictions, for yourselves know that we are appointed thereunto. In the world [saith Christ], ye shall have tribulation: but, be of good cheer, I have overcome the world. Yea, all that will live godly in Christ Jesus shall suffer persecution. (1 Thess. iii. 3. John xvi. 33. 2 Tim. iii. 12.)

2. *Afflictions are no proof of guilt, though they are sometimes the consequence of sin, and the punishment of guilt.*

Suppose ye that the Galilæans [whose blood Pilate had mingled with their sacrifices] were sinners above all the Galilæans, because they suffered such things? Or those eighteen, upon whom the tower in Siloam fell, and slew them; think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, nay. But, except ye repent, ye shall all likewise perish. (Luke xiii. 2. 4. 5.)

The Lord God said unto Adam: BECAUSE thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee saying, "Thou shalt not eat of it:" cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread until thou return to

the ground, for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. (Gen. iii. 17—19.)

The sluggard will not plough by reason of the cold; THEREFORE shall he beg in harvest, and have nothing. Who hath woe? who hath sorrow? who hath contentions? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine. (Prov. xx. 4.; xxiii. 29, 30.)

The foolishness of man perverteth his way, and his heart fretteth against the LORD. He that soweth vanity, shall reap vanity. Wherefore doth a living man complain? a man for the punishment of his sins. Ye have ploughed wickedness; ye have reaped iniquity; ye have eaten the fruit of lies. (Prov. xix. 3. Lam. iii. 39. Hos. x. 13.)

3. *Afflictions are sometimes the means of bringing back transgressors to their duty.*

Thou shalt consider in thine heart, that as a man chasteneth his son, *so* the LORD thy God chasteneth thee. When Manasseh was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers. Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty. Many are the afflictions of the righteous. If they be bound in fetters, and be holden in the cords of affliction, then he showeth them their work and their transgressions that they have exceeded. (Deut. viii. 5. 2. Chron. xxxiii. 12. Job v. 17. Psal. xxxiv. 20. Job xxxvi. 8, 9.)

When He slew them, then they sought Him;

and they returned and inquired early after God. Such as sit in darkness and in the shadow of death, being fast bound in affliction and iron, BECAUSE they rebelled against the words of God and contemned the counsel of the Most High; THEREFORE He brought down their heart with labor. They fell down, and there was none to help. THEN they cried unto the LORD in their trouble, and He saved them out of their distresses. LORD, in trouble they have visited Thee; they poured out a prayer, when thy chastening was upon them. (Psal. lxxviii. 34. cvii. 10—13. Isa. xxvi. 16.)

SECTION II.

ON THE DESIGN OF GOD IN THE PERMISSION OF AFFLICTIONS.

1. *Afflictions are not marks of the anger of God, but of his paternal love; and are intended to show the evil of departing from God; and also in order that his children may not be condemned with the world.*

God doth not afflict willingly, nor grieve the children of men. Whom the LORD loveth, he correcteth; even as a father the son, in whom he delighteth. As many as I love, I rebuke and chasten. Like as a father pitieth his children, so the Lord pitieth them that fear Him. (Lam. iii. 33. Prov. iii. 12. Heb. xii. 6. Rev. iii. 19. Psal. ciii. 13.)

Thine own wickedness shall correct thee, and thy backslidings shall reprove thee. Know therefore and see, that it is an evil thing and bitter, that thou hast forsaken the LORD thy God; and that my fear is not in thee, saith the LORD God of Hosts.

When we are judged, we are chastened of the LORD, that we should not be condemned with the world. The LORD hath chastened me sore, but He hath not given me over unto death. The LORD hath taken you and brought you forth out of the iron furnace, *even* out of Egypt, to be unto Him a people of inheritance, as *ye are* this day. (1 Cor. xi. 32. Psal. cxviii. 18. Deut. iv. 20.)

2. *Afflictions are designed to turn us aside from iniquity.*

If they be holden in cords of affliction, ... He openeth also their ear to discipline, and commandeth that they return from iniquity. He openeth the ears of men, and sealeth their instruction, that He may withdraw man from his purpose, and hide pride from man. I will instruct thee and teach thee in the way which thou shalt go. I will guide thee with mine eye. Job xxxvi. 8. 10.; xxxiii. 16, 17. Psal. xxxii. 8.)

The children of Israel cried unto the LORD, saying, We have sinned against Thee; we have sinned; do thou unto us whatsoever seemeth good unto Thee. (Judg. x. 10 15.)

3. *Afflictions are designed for the trial of our faith and obedience.*

Thou shalt remember all the way which the LORD thy God hath led thee . . . . . to PROVE

thee, to know what was in thine heart, whether thou wouldest keep his commandments or no. Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water, ... that he might PROVE thee. (Deut. viii. 2. 15, 16.)

In the business of the ambassadors of the princes of Babylon, who sent to Hezekiah to inquire of the wonders done in the land [of Judah], God left him, to TRY him, that He might know all that was in his heart. (2 Chron. xxxii. 31.)

Some of them of understanding shall fall, to TRY them. The fining pot is for silver, and the furnace for gold; but the LORD trieth the hearts. Thou, O God, hast PROVED us; thou hast tried us, as silver is tried. (Dan. xi. 35. Prov. xvii. 3. Psal. lxvi. 10.)

Blessed is the man whom Thou chastenest, O LORD, and teachest him out of Thy law. Before I was afflicted I went astray; but now have I kept Thy word. It is good for me that I have been afflicted, that I might learn Thy statutes. I know, O LORD, that Thy judgments are right; and that Thou, in very faithfulness, hast afflicted me. (Psal. xciv. 12; cxix. 67. 71. 75.)

Sorrow is better than laughter: for by the sadness of the countenance the heart is made better. When Thy judgments are in the earth, the inhabitants of the world will learn righteousness. Tribulation worketh patience. [God chasteneth us] that the trial of our faith being more precious than gold, though it be tried with fire,

might be found unto praise, and honor, and glory at the appearing of Jesus Christ. (Eccl. vii. 3. Isa. xxvi. 9. Rom. v. 3. 1 Pet. i. 7.)

4. *Afflictions are designed to promote humility.*

Thou shalt remember all the way which the LORD thy God hath led thee . . . . to HUMBLE thee. Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest, when thou hast eaten and art full, and hast built goodly houses and dwelt therein, and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the LORD thy God, ... who fed thee in the wilderness with manna, which thy fathers knew not, . . to HUMBLE thee. (Deut. viii. 2. 11—14. 16.)

When Nebuchadnezzar's heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him. And he was driven from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven, till he knew that the Most High God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. (Dan. v. 20, 21.)

Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain. (Isa. xl. 4.)

Lest Paul should be exalted above measure

. . . . there was given to him a thorn in the flesh, the messenger of Satan, to buffet him. (2 Cor. xii. 10.)

5. *Afflictions are further designed to make us partakers of God's Holiness, and bring forth more fruit.*

Furthermore, we have had fathers of our flesh, who chastened us after their own pleasure; but God [chasteneth us] for our profit, that we might be partakers of His holiness. (Heb. xii. 9, 10.)

Behold! I have refined thee, but not with silver: I have chosen thee in the furnace of affliction. (Isa. xlviii. 10.)

I am the true Vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it MAY BRING FORTH MORE FRUIT. (John xv. 1, 2.)

The path of the just is as the shining light, that shineth more and more unto the perfect day. Then shall we know, if we follow on to know the LORD. His going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth. (Prov. iv. 18. Hos. vi. 3.)

The grace of God, that bringeth salvation unto all men, hath appeared; teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ; who gave himself for us, that he might *redeem us from all iniquity*, and PURIFY

unto himself a peculiar people, zealous of good works. (Tit. ii. 11—14.)

6. *Afflictions are designed, that the life of Jesus should be manifested in his body (the church), and that every believing member of it should be glorified together with him, and finally may enjoy an everlasting rest.*

Though he [Christ] was crucified through weakness, yet he liveth by the power of God: for we also are weak in [marginal rendering *with*] him, but we shall live with him by the power of God. (2 Cor. xiii. 4.)

Because (says Christ) I live, ye shall live also. (John xiv. 19.)

It is a faithful saying: for if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he will also deny us. (2 Tim. ii. 10, 11.)

If [we are] children, then [are we] heirs, heirs of God, and joint heirs with Christ: if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal. (Rom. viii. 18. 2 Cor. iv. 17.)

This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

Rejoice, insomuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. (1 Pet. ii. 19. iv. 13.)

Blessed is the man that endureth temptation: for, when he is tried, he shall receive the crown of life, which the LORD hath promised to them that love him. (James i. 22.)

But, in order that we may attain this glorious reward, we must remember what our Saviour declares to be indispensably necessary. "If any man will [be willing to] come after me, let him deny himself, and take up his cross and follow me." (Matt. xvi. 24.)

"Father! I will, that they also whom Thou hast given me, may be with me where I am; that they may behold Thy glory which Thou hast given me: for Thou lovest me before the foundation of the world." (John xvii. 24.)

Paul and Barnabas confirmed the souls of the disciples, exhorting them to continue in the faith, and that we must through much tribulation enter the kingdom of God. (Acts xiv. 22.)

What are these which are arrayed in white robes, and whence come they? These are they which came out of great TRIBULATION, and have washed their robes, and made them white in the blood of the Lamb. (Rev. vii. 17, 18.)

Blessed is the man whom thou chastenest, O LORD, and teachest him out of Thy Law; that thou mayest give him REST from the days of adversity, and do him good at his latter end. (Psal. xciv. 12, 13. Deut. viii. 15.)

There remaineth therefore a REST to the

people of God. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief [as the disobedient Israelites]. (Heb. iv. 8. 11.)

I heard a voice from heaven saying unto me :— Write, Blessed are the dead which die in the LORD, from henceforth : Yea, saith the Spirit, that they may REST from their labors, and their works do follow them. And God shall wipe away all tears from their eyes : and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain : for the former things are passed away. (Rev. xiv. 13. ; xxi. 4.)

SECTION III.

ON THE DUTIES OF THE AFFLICTED.

1. ATTENTION, DOCILITY, AND SELF-EXAMINATION.—In the day of prosperity be joyful, but in the day of adversity CONSIDER. God also hath set the one over against the other, to the end that man should find nothing after him. (Eccl. vii. 14.)

Now, therefore, thus saith the LORD of Hosts, CONSIDER your ways. Hear ye the rod, and who hath appointed it. (Hagg. i. 5. Mic. vi. 9.)

Be ye not as the horse or as the mule, which have no understanding, whose mouth must be held in with bit and bridle. (Psal. xxxii. 9.)

Behold! happy is the man whom God correcteth: therefore, despise not thou the chastening of the Almighty. My son, despise not the chastening of the LORD; neither be weary of his correction, nor faint when thou art rebuked of Him. Receive, I pray thee, the law from His mouth, and lay up His words in thine heart. (Job v. 17. Prov. iii. 11. Heb. v. 12. Job xxii. 22.)

2. HUMILITY.—HUMBLE yourselves therefore under the mighty hand of God, that He may exalt you in due time. HUMBLE yourselves in the sight of the LORD, and he shall lift you up. (1 Pet. v. 6. James iv. 10.)

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk HUMBLY with thy God. (Mic. vi. 8.)

3. CONFESSION OF SINS.—Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God. (Jer. iii. 13.)

(1.) So did DAVID.—I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant, for I have done very foolishly. (1 Chron. xxi. 8.)

(2.) So did JEREMIAH, addressing the Hebrews after the destruction of Jerusalem:—Let us search and try our ways, and turn again unto the Lord. Let us lift up our heart with our hands unto God in the heavens. We have transgressed and rebelled; and thou hast not pardoned. (Lam. iii. 40—42.)

(3.) So did DANIEL.—I prayed unto the LORD my God, and made my confession, and said:—

O LORD, the great and dreadful God, keeping the covenant and mercy to them that love Him, and to them that keep his commandments! We have sinned, and committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts and from Thy judgments. Neither have we hearkened unto Thy servants the prophets, which spake in Thy name to our kings, to our princes, and to our fathers, and to all the people of the land. O LORD, righteousness belongeth unto Thee, but unto us confusion of faces, as at this day;—to our kings, to our princes, and to our fathers, because we have sinned against Thee. To the LORD our God belong mercies and forgivenesses though we have rebelled against Him; neither have we obeyed the voice of the LORD our God, to walk in His laws which He set before us by His servants the prophets. Yea, all Israel have transgressed Thy law, even by departing, that they may not obey Thy voice: therefore the curse is poured upon us. . . . .All this evil is come upon us, yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand Thy truth. Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in that he doeth; for we obeyed not his voice. (Dan. ix. 4—11. 13. 14.)

4. REPENTANCE — CONVERSION.— O Israel, return unto the LORD thy God, for thou hast fallen by thine iniquity. Take with you words, and turn unto the Lord and say unto Him; Take away all iniquity, and receive us graciously, so

will we render the calves of our lips, [that is, the sacrifice of praise to God, continually.] (Hos. xiv. 1, 2. Heb. xiii. 15.)

Turn you at my reproof: behold I will pour out my spirit unto you; I will make known my words unto you. (Prov. i. 23.)

Return, ye backsliding children; I will heal your backslidings. Behold we come unto Thee, for Thou art the Lord our God. (Jer. iii. 22.)

Return ye now every one from his evil way, and make your ways and your doings good. Therefore, turn thou unto thy God: keep mercy and judgment, and wait on God continually. (Jer. xviii. 11. Hos. xii. 6.)

Come, and let us return unto the Lord: for He hath torn, and He will heal us. He hath smitten, and He will bind us up. (Hos. vi. 1.)

Therefore also now, saith the LORD, turn ye to me with all your heart, and with fasting, and weeping, and mourning: and rend your heart and not your garments, and turn unto the LORD your God; for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. (Joel ii. 13, 14.)

Example of Repentance.—The king of Nineveh caused it to be proclaimed and published through Nineveh (by the decree of the king and his nobles), saying:—Let neither man nor beast, herd nor flock, taste any thing; let them not feed nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. (Joel ii. 8, 9.)

5. PRAYER.—Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. (Psal. l. 15.)

Seek the LORD, and His strength: seek His face evermore. Seek ye Me, and ye shall live. (Psal. cv. 4. Amos v. 4.)

Let us lift up our heart with our hands unto God in the heavens. (Lam. iii. 41.)

Is any among you afflicted?—Let him PRAY. (James v. 13.)

Examples of Prayer under Affliction.

(1.) DAVID.—As for me, I will call upon God: and the LORD shall save me. Give ear to my prayer, O God: and hide not thyself from my supplication. Be merciful unto me, O God; be merciful unto me, for my soul trusteth in Thee; yea, in the shadow of Thy wings will I make my refuge, until these calamities be overpast. From the end of the earth will I cry unto Thee, when my heart is overwhelmed: lead me to the rock that is higher than I. O LORD, in Thee do I put my trust, save me from all them that persecute me; and deliver me. I will call upon the LORD, who is worthy to be praised: so shall I be saved from mine enemies. In my distress I called upon the LORD, and cried unto my God; He heard my voice out of His temple, and my cry came before Him. (Psal. lv. 16, 1.; lvii. 1.; lxi. 2.; vii. 1.; xviii. 3. 6.)

(2.) HEZEKIAH, in those days when he was sick, turned his face to the wall, and PRAYED to the LORD. (2 Kings xx. 1, 2.)

(3.) MANASSEH, when he was in affliction, be-

sought the LORD his God; and humbled himself greatly before the God of his fathers, and PRAYED unto Him; and He was entreated of him, and heard his supplications. (2 Chron. xxxiii. 12, 13.)

(4.) DANIEL.—I set my face unto the LORD God, to seek by prayer and supplications, with fasting, and sackcloth and ashes; and I PRAYED unto the Lord my God, and make my confession. (Dan. ix. 3, 4. Read the whole chapter.)

(5.) PAUL.—For this thing ("the thorn in his flesh, the messenger of Satan to buffet him, lest he should be exalted above measure") I besought the Lord thrice, that it might depart from me. (2 Cor. xii. 7, 8.)

(6.) Lastly, and above all, is the example of our adorable Redeemer, the LORD JESUS CHRIST, when "his soul was exceeding sorrowful, even unto death:" who, in the days of his flesh, when he had offered up PRAYERS and SUPPLICATIONS, with strong crying and tears unto him that was able to save him from death, was heard in that he feared. (Heb. v. 7. with Matt. xxvi. 36, &c. Mark xiv. 32, &c. Luke xxii. 39, &c.)

6. PATIENCE.—It is good that a man should both hope and quietly WAIT for the salvation of the LORD. Wait on the LORD, and be of good courage; and He shall strengthen thine heart. Wait, I say, on the LORD, and He shall strengthen your heart. They that wait upon the Lord shall renew their strength. (Lam. iii. 26. Psal. xxvii. 14.; xxxi. 24. Isai. xl. 31.)

Rest in the LORD, and wait PATIENTLY for HIM: fret not thyself because of him who prospereth in his way, because of the man who

bringeth wicked devices to pass: knowing this, that the trial of your faith worketh PATIENCE. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. (Psal. xxxvii. 7. James i. 3, 4.)

In your patience possess ye your souls; rejoicing in hope, patient in tribulation, continuing instant in prayer. (Luke xxi. 19. Rom. xii. 12.)

Take, my brethren, the prophets who have spoken in the name of the LORD, for an example of suffering affliction and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. (James v. 10, 11.)

We cease not to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding: that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all PATIENCE and long suffering, with joyfulness. (Col. i. 9—11.)

We glory in you in the churches of God for your PATIENCE and faith in all your persecutions and tribulations that ye endure. (2 Thess. i. 4.)

7. RESIGNATION TO THE WILL OF GOD.—We have had fathers of our flesh, which have corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of spirits, and live? Humble yourselves, therefore, under the mighty hand of God, ...

casting all your care upon Him, for he careth for you. (Heb. xii. 9. 1 Pet. v. 6, 7.)

Cast thy burthen upon the LORD, and he shall sustain thee: He shall never suffer the righteous to be moved. Commit thy way unto the LORD: trust also in him, and He shall bring it to pass. (Psal. lv. 22.; xxxvii. 5.)

Examples of Resignation, and of entire Submission to the Dispensations of God.

(1.) JOB arose and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped and said:—"Naked came I out of my mother's womb, and naked shall I return thither. The LORD gave, and the LORD hath taken away; blessed be the name of the LORD." Then said his wife unto him: "Dost thou still retain thine integrity? Curse God, and die!" But he said unto her: "Thou speakest as one of the foolish women speaketh: what? Shall we not receive good at the hand of God, and shall we not receive evil?" (Job ii. 9, 10.)

(2.) AARON, after the death of his sons, Nadab and Abihu.—Then Moses said unto Aaron: "This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified." And Aaron HELD HIS PEACE.

(3.) ELI.—Samuel told him every whit, and hid nothing from him: and he said, "It is the LORD: let Him do what seemeth Him good." (1 Sam. iii. 18.)

(4.) DAVID.—If He [God] thus say, "I have no delight in thee;" behold, *here am I*, let

Him do to me as seemeth good unto Him. (2 Sam. xv. 26.)

David said unto Gad, "I am in a great strait: let us now fall into the hands of the LORD (for his mercies are great), and let me not fall into the hand of man." (2 Sam. xxiv. 14.)

(5.) THE LORD JESUS CHRIST, in Gethsemane, kneeled down, and fell on his face on the ground, and prayed, that if it were possible the hour might pass from him. And he said: "Abba, Father! all things are possible unto Thee. O my Father, if it be possible, take away this cup; let it pass from me: nevertheless, not what I will, but what Thou wilt." (Matt. xxvi. 39. Luke xxii. 41.)

And again he went away the second time and prayed, and spake the same words, saying: "O my Father, if this cup may not pass from me except I drink it, Thy will be done." . . . . And he prayed the third time, saying: "Father! If thou be willing, remove this cup from me; nevertheless, not my will, but thine be done." (Matt. xxvi. 42, 43. Luke xxii. 42.)

8. HOPE. — In thee, O Lord, do I hope. — Why art thou cast down, O my soul? And why art thou disquieted within me? HOPE thou in God. (Psal. xxxviii. 15.; xlii. 11.; xliii. 5.)

Therefore turn thou to thy God: keep mercy and judgment; and wait on [*rather* HOPE in] thy God continually. (Hos. xii. 6.) Our fathers hoped in Thee: they trusted in Thee, and Thou didst deliver them. (Psal. xxii. 4.)

This I recall to mind, therefore have I hope. It is of the LORD'S mercies that we are not con-

sumed, because His compassions fail not. They are new every morning; great is Thy faithfulness. The LORD is my portion, saith my soul; therefore will I hope in Him. (Lam. iii. 21—24.)

9. A FIRM RELIANCE ON THE DIVINE PROMISES, *that the righteous shall be supported under afflictions.*

Be not afraid: only believe. (Mark v. 36.)

Acquaint now thyself with God, and be at peace: thereby good shall come unto thee. (Job xxii. 21.)

Hearken unto me, ye that know righteousness; the people in whose heart is my law, fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation. (Isa. li. 7, 8.)

They that know Thy name will put their trust in Thee: for Thou, LORD, hast not forsaken them that seek Thee. The righteous cry, and the LORD heareth and delivereth them. Many are the afflictions of the righteous, but the LORD delivereth him out of them all. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with His hand. Cast thy burthen upon the LORD, and he shall sustain thee. He will never suffer the righteous to be moved. For the LORD will not cast off for ever: but though He cause grief, yet will he have compassion, according to the multitude of His mercies. There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above

that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it. My grace is sufficient for thee: for my strength is made perfect in weakness. The Lord knoweth how to deliver the godly out of temptations. (Psal. ix. 10.; xxxiv. 19.; xxxvii. 24.; lv. 22. Lam. iii. 31, 32. 1 Cor. x. 13. 2 Cor. xii. 9. 2 Pet. ii. 9.)

Examples of firm Reliance upon God in afflictions.

(1.) JOB said,

Though he slay me, yet will I trust in Him. He also shall be my salvation. (Job xiii. 15, 16.)

I know that my REDEEMER liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold and not another. (Job xix. 25—27.)

(2.) DAVID thus expresses his confidence:— Mine eyes are ever towards the LORD: for he shall pluck my feet out of the net. The Lord is my light and my salvation, whom shall I fear? The LORD is the strength of my life, of whom shall I be afraid? — Though an host should encamp against me, my heart shall not fear: for in the time of trouble He shall hide me in his pavilion; in the secret of his tabernacle shall he hide me, he shall set me upon a rock. (Psal. xxv. 15.; xxvii. 1. 3. 5.)

What time I am afraid, I will trust in Thee. In God have I put my trust, I will not fear what flesh [or man] can do unto me. Truly my soul

waiteth upon God; from Him cometh my salvation. My soul, wait thou only upon God, for my expectation is from Him. He only is my rock and my salvation; I shall not be moved. The rock of my strength and my refuge is in God. (Psal. lvi. 3, 4. 11.; lxii. 1. 5, 6, 7.)

Thou art my hiding place, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance. (Psal. xxxii. 7.)

My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever. Thou art my hiding place and my shield: I hope in Thy word. (Psal. lxxiii. 26.; cxix. 114.)

Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me. The LORD will perfect that which concerneth me. Thy mercy, O LORD, endureth for ever: forsake not the works of thine own hands. (Psal. cxxxviii. 7, 8.)

Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me: thy rod and thy staff, they comfort me. God will redeem my soul from the power of the grave: for he shall receive me. (Psal. xxiii. 3, 4.; xlix. 15.)

(3.) A WOMAN OF CANAAN. — Behold, a woman of Canaan . . . . cried unto him [Jesus], saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him saying, Send her away, for she crieth after us. But he answered and said, I am not sent but unto the lost

sheep of the house of Israel. Then came she and worshipped him, saying, Lord! Help me. But he answered and said, It is not meet to take the children's bread, and cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from the master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it even unto thee as thou wilt. And her daughter was made whole from that very hour. (Matt. xv. 22, 28.)

(4.) BARTIMÆUS. — As Jesus went out of Jericho, with his disciples and a great number of people, blind Batimæus, the son of Timæus, sat by the wayside begging. And when he heard that it was Jesus of Nazareth, he began to cry out and to say, Jesus, thou Son of David, have mercy upon me. And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me. And Jesus stood still, and commanded him to be called: and they call the blind man, saying unto him, Be of good comfort. Rise; he calleth thee. And he casting away his garment rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way: thy FAITH hath made thee whole. And immediately he received sight, and followed Jesus in the way. (Mark x. 46—52.) Other examples of faith in God and Christ under afflictions are: — The Leper, (Matt. viii. 2, 3. compared with Mark i. 40—42. Luke v. 12, 13.) — The Centurion,

(Matt. viii. 5—13. compared with Luke vii. 2—10.)—the inhabitants of Gennesareth, (Matt. xiv. 35, 36, compared with Mark vi. 56.), and the penitent malefactor. (Luke xxiii. 42, 43.)

10. HOLINESS *and fervent desires for holiness.*

I will hear what God the LORD will speak, for he will speak peace unto his people and his saints: but let them not turn again to folly. (Psal. lxxxv. 8.)

O Jerusalem, wash thine heart from wickedness, that thou mayest be saved: how long shall thy vain thoughts lodge within thee?—Wash ye, make you clean; put away the evil of your doings before mine eyes. Cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge for the fatherless, plead for the widow. Seek good and not evil, that ye may live: and so the LORD of hosts shall be with you. Surely it is meet to be said unto God, I have borne *chastisement*, I will not offend any more. That which I see not, teach Thou me. If I have done iniquity, I will do no more. (Jer. iv. 14. Isa. i. 16, 17. Amos v. 14. Job xxxiv. 31, 32.)

11. JOY.—Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. (1 Pet. iv. 14.)

Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. REJOICE and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you. My brethren, count it all joy when ye fall into divers temptations;

knowing that the trying of your faith worketh patience. (Matt. v. 11, 12. James i. 2, 3.)

Examples of Persons, who rejoiced amidst Tribulations.

(1.) PETER *and* JOHN.—They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for Christ's name. (Acts v. 41.)

(2.) PAUL *and* SILAS, at midnight, prayed and sang praises unto God. (Acts xvi. 25.)

(3.) ST. PAUL.—I am filled with comfort, I am exceeding joyful in all our tribulation. (2 Cor. vii. 4.)

(4.) *The primitive* CHURCH *at Thessalonica:* —Ye became followers of us and of the LORD, having received the word with much affliction, and joy of the Holy Ghost. (1 Thess. i. 6.)

(5.) *The* HEBREW CHRISTIANS:—Ye took joyfully the spoiling of your goods, knowing in yourselves, that in heaven ye have a better and an enduring substance. (Heb. x. 34.)

12. MUTUAL SYMPATHY *and* CONSOLATION.—Pure and undefiled religion before God even the Father is this:—To visit the fatherless and widows in their affliction. (James i. 27.)

God . . . . comforteth us in all our tribulation, that WE MAY BE ABLE TO COMFORT them which are in any trouble by the comfort wherewith we ourselves are comforted of God. Wherefore, comfort yourselves together, and edify one another even as also ye do . . . . Comfort the feeble-minded, support the weak, be patient towards all men. Bear ye one another's burdens, and so

fulfil the law of Christ. Rejoice with them that do rejoice, and weep with them that weep. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. When thou art converted, strengthen thy brethren. (2 Cor. i. 4. 1 Thess. v. 11. 14. Gal. vi. 2. Rom. xii. 15. Heb. xiii. 3. Luke xxii. 32.)

CHAPTER II.

ON THE BEST PREPARATION FOR AFFLICTIONS, AND FOR THE IMPROVEMENT OF THEM; AND OUR DUTY ON BEING DELIVERED FROM AFFLICTIONS.

SECTION I.*

ON THE BEST PREPARATION FOR AFFLICTIONS.

In the day of *prosperity* be JOYFUL; but in the day of *adversity* CONSIDER.—Eccles. vii. 14.

It is the great folly of most men, especially when they are in prosperous circumstances, that

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* This and the two following sections are abridged from three papers of the learned and pious Sir Matthew HALE; which fill nearly *ninety* closely printed pages of his "Contemplations, Moral and Divine," in two parts, published at London in 1705, in octavo. Having been composed at different times, these meditations are frequently *similar* as to the topics discussed, though the latter are often treated in a *different order*. They are here

they cannot suppose or imagine the possibility of a change in their affairs or conditions. A living man can hardly think of dying; a healthy man can hardly think of sickness; a wealthy man can hardly think of poverty; a man who is in full possession of the applause and glory of the world, can hardly think of being exposed to calumny, reproach, and disgrace. Since, however, both Scripture and experience attest, that the most sincere piety and integrity cannot confer any exemption from afflictions, it becomes the serious concern of all, to be prepared for that, which, in some form or other, must sooner or later necessarily be our portion. The following considerations therefore are offered as a PREPARATIVE against afflictions, before they are permitted to overtake us.

1. "*In the day of prosperity,*" *frequently contemplate the possibility of a change of circumstances, and expect afflictions before they come.*

The very state of the world is uncertain and unstable, and for the most part stormy and troublesome. If there be some intervals of tranquillity, or of health and prosperity, they are commonly followed by longer periods of unquietness and trouble, of sorrow, sickness, and adversity; and the greatest impressions are then made by them, when they surprise us, and come unexpectedly. When the mind is prepared for

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brought together and condensed, with the addition of one or two passages from later writers, which are duly distinguished from the sentiments of Lord Chief Justice Hale.

them by a kind of anticipation, it abates the edge, and keenness, and sharpness of them. This pre-apprehension and anticipation of troubles and difficulties is the mother of prevention, where it is possible; and where it is not possible, yet it is the mother of patience and resolution when they actually arrive. The venerable martyr BILNEY, when the true profession of the gospel in this kingdom was under papal persecution, was accustomed, before he suffered, to put his finger into the flame of a candle, in order to habituate himself to the patient endurance of his impending martyrdom at the stake: which he at length suffered, with singular resolution, patience, faith, and charity.

Men are apt to feed their fancies with the anticipation of what they hope for, and wish in this world, and to possess it in imagination before they attain it in fruition. But, if they would have the patience sometimes to anticipate what they have just cause to fear, and to put themselves under a pre-apprehension of it, in relation to crosses and troubles, it would make them WISE, and teach them a lesson of patience and moderation, before they have occasion to use it: so that they need not then begin to learn it, when the present and incumbent pressure renders the lesson more difficult. This was the method our blessed LORD took with his disciples,—frequently to tell them beforehand what sufferings they must expect in the world; in order that they might be prepared to entertain them with resolution and patience.

II. *In the time of our prosperity, let us make it our care to maintain a conscience void of offence before the approach of troubles and afflictions.*

As *sin* (and a consciousness of its guilt) *is the sting of death;* so is it the very sting and venom of all crosses and afflictions. This is that which imparts the greatest bitterness and strength to afflictions; as it not only weakens and disables the spirit of a man, but also obstructs the intercourse between God and the soul, and fails not to bring all former sins to remembrance.

When Joseph's brethren were in a great strait in Egypt, under the threatenings and *seeming* jealousy of their unknown brother, then the remembrance of their injury to their defenceless brother, presented itself to their guilty minds with every possible aggravation. Conscience, which had been silenced for more than twenty years, then stepped forth, and gave them the necessary information respecting their former unrepented crime. "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when *he* besought *us*, and *we* would NOT hear. THEREFORE is this distress come upon us." (Gen. xlii. 21.) "A wounded spirit who CAN bear?" (Prov. xviii. 14.)

On the other hand, integrity and a good conscience sustain the mind and spirit of a man amidst all the storms of the world. If thou meanest therefore to make affliction easy, keep thy conscience clear before it comes. Thou hast THEN the strength of thine own soul to support thee, and liberty of access to the most Mighty and Gracious God to deliver thee, WHEN thou canst in the sin-

cerity of thine heart, with Hezekiah, appeal unto God :—" Remember now, O LORD, I beseech thee, how I have walked before Thee in truth, and with a perfect heart, and have done that which is good in Thy sight." (Isa. xxxviii. 3.) And this access to Almighty God imparts new supplies, succor, and strength to the soul, to bear it up under very great and pressing afflictions. If, therefore, either before the access or irruption of troubles, or under their pressure, any thing or person in the world solicit thee to ease or deliver thyself by a breach or wound of thy conscience : know, that they are about to cheat thee of thy best security, under God, against the power or malignity of troubles : they are about to clip off that lock, in which under God thy strength lieth. Whatever therefore thou dost hazard or lose, keep the integrity of thy conscience, both before the approach of troubles and under them. It is a jewel, that will make thee rich in the midst of poverty ; a sun, that will give thee light in the midst of darkness ; a fortress, that will keep thee safe in the greatest danger, and which is never to be taken, unless thou thyself betray it and deliver it up.

But if thy heart hath proved deceitful to thee, and thou hast fallen into any sin, there yet remains one expedient to stop and anticipate the malignity of it from mingling with thy affliction. Therefore

III. *Before afflictions come, be sure thou break off thy sin by sincere and hearty repentance.*

He that, before the severity of affliction comes upon him, hath his heart cleansed from the guilt of sin by repentance, whereby he forsakes the love and practice of all sin, and by be-

lieving in the Lord Jesus Christ with the heart unto righteousness,—hath and will have but one work to do, viz. to fit himself with patience to undergo the shock of affliction : but whosoever defers his repentance until *driven* to it by affliction, his work is more difficult, because he has both to begin his repentance, and to bear his affliction.

Lest the malignity of sin should remain in thy soul, when affliction overtakes thee, be careful that thy repentance be frequent: to which end let thy examinations of thy heart and thy life be strict and daily. When guilt and affliction come upon a man together, they add to each other weight and difficulty of removal. But affliction meeting with a conscience cleansed by faith and repentance, is always tolerable, and for the most part comfortable. It loses its nature, and becomes another thing : it is a preventive of sin, a corrective of corruptions, an exercise of grace, a conformity to Christ, an assurance of God's love, a preparative for heaven, rather than an affliction.

IV. *Above all things be very careful that thy affliction be not the just production of thy sin or folly.*

For in the one case thou sufferest as an evil-doer ; in the other, thou sufferest as a fool : and in neither canst thou take any comfort. If thou sufferest without any fault, or for thy virtue, piety, or goodness, thou needest not be troubled for the one, and thou mayest most justly rejoice in the other. But when a man suffers as an *evil-doer*, or as a busy body in other men's matters, or *for ill language or passionate words*, for DISTURBANCE OF THE CIVIL POWER, or for any other sinful or

unjustifiable action; his sufferings lose the name of afflictions, and become formally and in their own nature punishments. And in such a kind of suffering, though sometimes the goodness and wisdom of God may bring good out of it to him that suffers; yet in such sufferings a man does not only undergo temporal loss, pain, and inconvenience, but he has the inevitable prospect of his fault and offence in them, which makes the suffering the more bitter and distasteful.

V. *Be careful to bring thyself to a right estimate of the world, and of the good or evil of it.*

We set too great a value upon our health, our wealth, or our reputation. And it is this overvaluation of what at the best are but fleeting and uncertain external good things, which renders us unable to bear the loss of them, patiently and meekly, by sickness, poverty, calumny, or reproach; and which further makes us fear death, not only as the ruin of nature, but as that which puts a period to all our comforts. Whereas, had we but faith enough to believe the truths of the gospel concerning our future happiness, it would make us not DESIRE death, because we might in the time of this life secure to ourselves the great and *one thing needful:* and it would make us not FEAR death, because we see a greater fruition to be enjoyed after it, than all the glory of this present world can yield.

VI. *The next preparative against affliction is, to obtain a humble mind.*

When affliction meets a proud heart, full of opinion of its own worth and goodness, there arise more trouble and tumult, more disorder

and discomposure in the contest of such a heart against the affliction, than possibly can arise from the affliction itself. The struggling of pride with the affliction galls and entangles the mind more than the severest affliction, and renders a man very unfit for it, and very unable to bear it. Whereas a humble, lowly mind is calm and patient, and falls with ease upon an afflicted condition; it being rightly prepared to receive the shock of any affliction, for such a mind is already as low as affliction can ordinarily reduce it.

VII. *But, yet further,* GAIN ASSURANCE OF THY PEACE WITH GOD *through Jesus Christ our Lord, and consequently of thy future happiness, and be frequent in the contemplation and improvement of it.*

This divine peace, which is attainable only by the saving knowledge of Christ, who brought life and immortality to light, is the great means, by which a man obtains victory over the world, and is enabled to enjoy prosperity with moderation, and to undergo affliction with patience. "This is the victory that overcometh the world, even your faith." (1 John v. 4.) When this blessed peace is once attained, thou art set above the love of the world and the fear of afflictions, because thou hast the assurance of a greater treasure than this world can either give or take away: "a kingdom that cannot be moved." (Heb. xii. 28.); a hope and most assured expectation of immortality, which is far above the region of afflictions, and which (while it makes the best things of this world in their best appearance and dress but light and vain, and

empty and nothing,) makes the worst things that the world and mortality can inflict or suffer, light and easy. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." (2 Cor. iv. 17, 18.)

The preceding considerations are some of those preparations which, with the divine grace and blessing, will fit us to meet with afflictions: and in them these two things are to be remembered, viz.—

1. That we do not content ourselves with merely speculative notions, but *practically digest* the foregoing considerations *into our hearts*, and resolutions: for, if they be but notional only, afflictions, when they do come, will easily defeat these notions. It is possible for men to have excellent theories to support themselves in afflictions, and to apply them to others in that condition with singular dexterity and advantage: yet, when the case comes to be their own, their spirits sink within them, because these theories oftentimes float on the understanding, but are not deeply and practically digested in the heart.

2. Whatever you do, acquire this habit and temper of mind:—Exercise your faith; get your peace and assurance settled before sickness comes: for a man, in any other kind of suffering, may possibly learn them, because his mind is, or may be, in its entire strength. But, most certainly, sickness is an ill season, in which to begin

learning these contemplations, unless they are acquired before the distempers of the body discompose the mind, and render it unfit to begin to learn. Sickness is a time, when that which has been previously laid up in store in the soul must be drawn out and exercised: but it will be a most difficult business then to commence that lesson, which should be learned in health, though it be practised in sickness.

SECTION II.

COUNSELS FOR OUR DEPORTMENT UNDER AFFLICTIONS.

I know, O LORD, that thy judgments are right, and that thou in faithfulness hast AFFLICTED me.—PSALM CXIX. 75.

All the divine dispensations, whether of comforts or crosses, are beneficial or injurious, according to the temper of mind with which they are received and used. COMFORTS, if they make us thankful, sober, and faithful, become BLESSINGS: if they make us proud, insolent, secure, or forgetful, they become JUDGMENTS.— AFFLICTIONS, if they are received with humility, patience, repentance, and turning to God, are BLESSINGS: but if they are received with murmuring, impatience, and incorrigibleness, they become JUDGMENTS, and the forerunner of greater severity. It is therefore of importance

that we consider in what manner afflictions, when actually pressing upon us, are to be received, and improved. On the first onset, then, of any affliction, and especially of sickness,

I. *Lift up thy heart to God in prayer; and implore His assistance and grace to enable thee to receive it with a becoming temper and frame of heart.*

The glorious God of heaven has given to us a free and open access to His throne; there to supplicate by our prayers for those blessings and mercies which he has promised.

Prayer is the most natural effect of affliction, especially if it be severe and eminent. In a storm, the sailors call every man upon his God; because at that season all human efforts appear weak and ineffectual; and therefore they are driven to invoke Almighty God for aid, support, and comfort. It is a sign of a desperate mind, that it will not come unto God in prayer, at least when afflictions press upon a man: and though he may not be of the number of those who restrain prayer before God, yet afflictions will naturally make the prayer of such a man more earnest, fervent, and constant. They impart life and energy to the petitions of a praying man.

Prayer is not only a DUTY expected from us by God, which we owe in recognition of the divine sovereignty, and a privilege of greater value than if we were constituted lords of the whole earth: but it is also a MEAN by which we may attain those mercies, which Infinite Wisdom and Goodness knows to be fittest for us. By *this*

mean, we may be sure to have deliverance or preservation, if useful or fit for us: or, if not, those favors and condescensions from Almighty God, which are better than deliverance itself, viz. Patience and content with the divine good pleasure; resignation of our wills to Him; support under our weaknesses and despondencies; and evidences and communications of His love to us: for oftentimes, amidst the deepest afflictions and calamities, whether public or private, God does vouchsafe, as a return to earnest believing prayer, such revelations of His goodness, such irradiations of His favor and love, as a man would not exchange for all the external happiness which this world can afford. Frequently also does He recompense outward losses and troubles with a far greater measure of the manifestations of His favor, than the afflicted person ever received in His greatest confluence of external advantages. Yea, it is even possible, that the time of external storms and troubles is far more seasonable for such returns of faithful and humble prayer, than the time of external affluence and benefits: and the devotion of the soul is by such troubles raised to a greater height, and is accompanied with more grace, humility, and fervor, than is ordinarily to be found in a condition of external peace, plenty, and serenity.

Respecting the Privilege and Requisites of Prayer, see Chapter III. pp. 53—84. *infra*.

II. *Make as speedy an inquisition as thou canst into thine own state, and what the cause of this*

affliction may be; and submit thyself to it with all humility.

"Let us search and try our ways" (Lam. iii. 40.) is the voice of every affliction: and, commonly, every affliction, which befalls a person who lies under any sin unrepented of and not forsaken, soon leads the conscience to point out that sin. In such a case, most afflictions carry upon them the very inscription of the sin, and bear some analogy or proportion to it. Thus, Adonibezek's cruelty and David's adultery were in a manner, written in the punishments which they suffered, and might easily bring them to their remembrance. If thou sufferest in thy HEALTH, consider whether thou hast not been too vain of thy personal beauty and strength. If thou sufferest in thy ESTATE, consider whether thou hast not indulged in immoderate worldliness, and covetousness, or confidence and glory in thy wealth. And if thou sufferest in thy NAME, consider whether thy reputation has not been thine idol, or whether thou hast not borne thyself too high upon thy reputation.

If upon this inquiry thou findest sin written upon thy sufferings, or at the bottom of them, then speedily repent of that sin; humble thyself in the sight of God for it, and take up a resolution against it. This is the voice, the injunction which the rod gives thee; and here thy special duty is humiliation. On the other hand, if upon an impartial scrutiny, thou findest thy heart and conscience clear from great and wasting sins, humbly bless God for his restraining grace in

preserving thee from the great transgression. And while thou humblest thyself for thy daily sins of omission, for thy coldness in thy devotions, for thy want of vigilance over thy passions, and thy neglect of opportunities of doing good; regard thy present affliction as a dispensation sent for the wisest ends, (though thou mayest not perceive any enormity in thyself which may deserve it,) and with all humility and lowliness of mind receive and submit to thine affliction. It is a message sent to thee by the most wise and sovereign Lord of the world, though it may be delivered even by the hands of a most vile and unworthy man. It may be designed to exercise thy patience, thy faith, thy dependence upon thy God and Father. He may discern that some temptation awaits thee, or that some unperceived corruption is growing within thee: and He in mercy sends this messenger to divert the one and to prevent the other. Study therefore to improve this affliction to that end; and here thy special duty is patience and vigilance.

If however, after diligent scrutiny, thou doest find that the true cause of thy suffering is for righteousness-sake, for keeping a good conscience, for the honor of thy Redeemer, and for adhering to the truth as it is in Jesus; then indeed thy sufferings lose the name and nature of an affliction, and become an honor, a filling up of the measure of thy Saviour's sufferings,—a suffering which has not only a blessing in it, but which is a very blessing in itself: for blessed are ye when men persecute you for righteousness-sake, and say all manner of evil against you

FALSELY for Christ's sake. (Matt. v. 9, 10.) But, beware that thy heart deceive thee not, and make thee believe that thou art suffering for a good conscience, when perhaps it is for thy folly or thy frowardness. In this case, although those who inflict the punishment may be deficient in charity and moderation; yet hast thou reason to repent for thy folly, and not to glory in thy suffering. We are but too apt to think well of ourselves, and to call that persecution, which is only the fruit of our folly and inconsiderate rashness.

III. *Receive thine afflictions thankfully as well as humbly.*

Know, that they are sent from the most wise and merciful God, all whose dispensations are intended for our good. He may design thine afflictions as a preventive of greater mischief. They may be designed as an improvement of thy grace, and as an evidence that thou art one of his children; to wean thee from the world, or to prepare thee for the reception of a greater blessing, which without the preparation of an affliction might make thee proud. Or, thine afflictions may be designed to make thee an example, a strengthening to others; or because thy good things are reserved for the better world, and thine evil things are dispensed to thee here.

We have many grounds of thankfulness to God, in seasons of affliction: as, that they are no worse or greater; and that though thou hast losses, yet thou hast not, like Job, lost all at once. Or, if thou hast lost all *external* good things, yet hast thou not something infinitely

more valuable than all the rest, viz. Innocence, Peace with God through our Lord Jesus Christ, and with thine own conscience? Be thankful that thy Heavenly Father chooseth to afflict thee rather than to forsake thee; and that by this very chastisement He is now displaying his paternal affection; and that, were He to withhold this seasonable and useful correction, it would mark in him rather the neglect of a stranger, than the well-judging kindness of a parent. If God be thy Father, trust His wisdom, because He is God; and trust his love, because He is thy Father: and then thou canst not doubt, that any thing which He sends deserves thy thanks, although thou canst not at present see wherein the benefit of it lies.

'We cannot, indeed, be pleased with affliction for its own sake: but Job was afflicted, and was he not thankful?—'The Lord gave and the Lord hath taken away;' and what then? 'Blessed be the name of the Lord!' Our duty is to 'give thanks always for all things' (Eph. v. 20.); for things painful as well as pleasing; for things dark as well as light; for things perplexed as well as plain: for they are equally under the government of God, the direction of a Heavenly Father; the management and disposal of infinite wisdom and love! And not only so; the darkest dispensations of Providence, the severest strokes of adversity, are often sent for the most salutary purposes: they are frequently found to answer the most valuable ends. What think you? If the afflictions of your body be blessed to the conversion of your soul, have you not cause to give

thanks? If the trials you find in your family, rouse you to reflection and bring you into the family of heaven, have you not reason to be thankful? If the privations you meet with in the world, your disappointments in trade, the long train of perplexing occurrences, which you could enumerate with much feeling and many tears; if all these be sanctified to you, to restore you to your right mind, to bring you to prayer, to humble you, to wean you from the world, what abundant cause have you to give thanks!"*

IV. *Bear thine affliction patiently and quietly.* Consider that, if it come for thy sins, thou hast reason to bear it patiently, because it is but the fruit of thine own planting, the crop of thine own seed. "Why doth the living man complain? A man for the punishment of his sin?" (Lam. iii. 39.) Thou hast procured it to thyself: be contented to bear the consequences of having followed thine own way. At the same time, there are many alleviations in thy peculiar circumstances, which are calculated to induce thee to the patient endurance of afflictions. It might justly have been worse and more severe, than it actually is: and though it be never so sharp, it may be that the same God who inflicted or permitted it, is at this instant resolving to turn thy captivity, to give thee beauty for ashes. And what an unseemly thing will thy impatience be? and how troublesome will the remembrance of it be to thy soul, upon the change of thy condition. Besides, should thine affliction wait upon thee to

* Kidd's Sermons, vol. i. p. 184.

thy dissolution; yet it is but a night, an hour of affliction, that will terminate with thy life, which is but a span; and then the day will dawn, and thy sun will arise, and thine affliction will vanish and never return again. Further, if thou receivest affliction patiently and with devout subjection of mind to the dispensations of thy merciful Heavenly Father, who does not willingly afflict the children of men, it will not only shorten thine affliction, but render thy burthen more easy and tolerable. Thy Saviour also hath consecrated to thee the way of suffering, and hath left thee the blessed example of his own patience and submission; and though *his* most innocent human nature shrunk at the pre-apprehensions of the bitter cup of suffering, which awaited him, yet he meekly resigned his will to his Father. "*Not my will—but thine be done!*"—"Christ hath suffered for us, leaving us an example that ye SHOULD FOLLOW his steps, who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." (1 Pet. ii. 21. 23.)

V. *Endeavor to use thine affliction profitably.* Earthly parents have chastised us for their pleasure: but "the father of spirits chasteneth us for our PROFIT." (Heb. xii. 10.) In order therefore that thou mayest profit by afflictions, learn by them to form a just estimate of the world, (which they show to be—what it truly is—a vain, empty and vexing world;) and discipline thine affections to a moderate and loose application to it. Keep up thine heart in a dependence upon God's power and all-sufficiency, either to

deliver thee from affliction or to support thee under it. Above all, *learn from thine afflictions to value and improve thy hope and assurance of everlasting life.* It is the great design of God in sending or permitting afflictions, that they may prevent us from clasping this present world, and thereby carry us over to the valuation of our eternal condition. "Thy wealth is gone; thine honor and reputation are sunk and blasted; thy friends have forsaken thee; thy body is mouldering to dust and rottenness, and thy soul sits hovering upon thy lips ready to take her flight; and all thy hold of this present life is broken and gone, so that thou now hast nothing on which thou canst fasten thine hopes, but the promises of everlasting life, thine interest in Christ, and the hope of everlasting life. Now therefore, if ever, these things will be welcome to thee. God hath scattered and broken all other vain confidences, improve this one thing necessary, (which alone standeth by thee when all other things forsake thee, and will accompany thee in and through death itself;) and fix in thine heart such a value upon this blessed hope, which hath been thy comfort when all others forsake thee, as not to let go thy valuation of it, though thy temporal prosperity should return to thee.'

VI. *Wait God's leisure for thy deliverance out of affliction, and use no unlawful means to be delivered from it.*

Use no base or unworthy compliances with the world to extricate thyself: for that will either entangle thee worse, or at least add guilt to thy sufferings. Above all, avoid that accursed tempt-

ation of ridding thyself of thy troubles by putting an end to thy life; for thereby thou wilt not only be guilty of extreme folly and madness in exchanging a temporal inconvenience by running the hazard of eternal misery; but thou wilt also be guilty of an act of open rebellion against God, who hath sent thee these afflictions, and hath made it thy province, thy task, and thy service, to bear them with patience and to his honor, until he deliver thee. Wait God's time with prayer and patience, and be assured that thou wilt find His *mercy* in moderating thy afflictions, his *power* to support thee under them, his *goodness* in His time (which is always the best) to deliver thee from them, and his *bounty* to reward thee for thy patience and obedient bearing of them.

VII. Lastly, *If thou wouldest prevent or avoid very many afflictions, mingle as little as thou canst in the concerns of the world, its honors, places, or advantages;* unless indeed thou art lawfully called and duly qualified for any office of magistracy, honor, or public employment. In that case it becomes thy duty to accept of such office, when thou art commanded by the sovereign power to undertake it, and to discharge it faithfully for the public good of mankind. Then, shouldest thou meet with any trials or difficulties in the proper execution of thine office, thou wilt have no reason to blame thyself. The sovereign power that commanded thee to undertake such office, will be thy support in the discharge of it. When, however, thou art drawn into the scuffle or entanglements of the world, whether by inad-

vertency or importunity, get out of them as soon as thou canst, safely, fairly, and honestly; lest thou hazard thy conscience, or meet with difficulties and vexations, which in such case would rather be the consequences of thy folly and inconsiderate adventure, than true affliction.

SECTION III.

ON THE DUTY OF THOSE WHO HAVE BEEN DELIVERED FROM AFFLICTIONS.

What shall I render unto the LORD for all his benefits towards me?
I will offer to thee the sacrifice of THANKSGIVING, and will call upon the name of the LORD.
PSALM cxvi. 12. 17.

The preceding considerations having exhibited the conduct to be pursued under afflictions, for our due improvement of them to the end for which they are sent by our Heavenly Father;—it now only remains that we offer a few counsels relative to the temper and disposition of mind which it becomes us to cherish, after our DELIVERANCE from afflictions.

I. *Accept of thy deliverance* WITH ALL THANKFULNESS *to God, and humility in thyself.*

Acknowledge HIM to be the Author of it; attribute it wholly to His goodness and mercy. Think not that thou art delivered on account of

thy worth or desert; for any one sin, that ever thou committest, would detain thee everlastingly under the severest affliction. Think not that thy affliction hath expiated thy demerit, and that thou owest thy deliverance to the satisfaction that is made by thy suffering; for, most certainly, the greatest affliction under heaven cannot satisfy for the least transgression; NOTHING BUT THE BLOOD OF THE SON OF GOD CAN COUNTERVAIL THE WEIGHT OF THE LEAST SIN AGAINST GOD. Think not that thy deliverance is due to thy wit, or friends, or interest; for though God is pleased to use the intervention of means, yet He administered those means, and made them effectual, otherwise they would have been unprofitable. As God sends afflictions, to evidence his power, wisdom, and sovereignty; so He sends deliverance to manifest his goodness and bounty; and he tribute, which He most justly expects for the same is but easy and reasonable;—"Call upon me in the day of trouble and I will deliver thee; and THOU SHALT GLORIFY ME." (Psal. l. 15.)

II. *Endeavor to express thy thankfulness by a sincere and faithful* OBEDIENCE *to that God, who hath thus delivered thee.*

Do not forget the time of thy trouble, and the promises and engagements which thou didst then make. A TRULY THANKFUL MIND will not content itself with merely verbal praises and acknowledgments; but will study and endeavor to find out and do all that may be well-pleasing and acceptable to his Great Benefactor. A man, who has received great and signal mercies and deliverances, becomes a great and efficacious ex-

ample of much good or much evil, according as he conducts himself after eminent mercies received. If he become more pious, virtuous, just, and sober than before, he becomes a forcible motive and engagement to others to be like him; on the other hand, if he degenerate into impiety, vanity, or sin, he discourages goodness, and becomes a great temptation to others to be like him.

III. *Take heed lest, after great deliverance, thy heart be lifted up into presumption upon God, or into pride and vain glory, and a conceit of thine own goodness and worth.*

This is the common temptation which grows much upon mercy received; and therefore Moses cautioned the Israelites not to cherish the vain notion that God cast out the nations of Canaan from before them, on account of their righteousness, but for the wickedness of those nations and in performance of his promise to Abraham, Isaac, and Jacob. (Deut. ix. 4—6.) Let thine afflictions find thee humble and make thee more humble; but let thy deliverance increase thine humility. The more mercy God shews thee, the more humble let thine heart be; because thou must expect that the temptations and assaults of pride and vain glory will be most busy with thee. Be very watchful therefore over thyself, and remember thy Saviour's counsel, "*Sin no more, lest a worse thing come unto thee.*" (John v. 14.) As a means of keeping thee from pride and presumption, call to mind those sins which did most trouble and disquiet thee in the time of thine

adversity. Renew thy repentance for them, and take special care to avoid relapses into them.

IV. *Let the remembrance of thy past misery, and of thy present mercy, make thee more anxiously solicitous to keep up thy interest and (if it be not too bold a word) thy friendship with God.*

He was thy support *in* thine affliction and He was thy deliverer *out of* thine affliction; let gratitude bind thee to it, as He was thy benefactor; and let prudence bind thee to it, for thou knowest not how soon thou mayest have the same necessity again; and where canst thou find such a friend? Every mercy thou receivest calls for more humility, more thankfulness, more heavenly-mindedness, more charity, more devotedness, and self-denial, more sanctity, and more jealousy for the honor of God; Oh! keep thy God thy friend; for most certain it is, that thou wilt have occasion to use him again, and thou knowest not how soon. Keep thine interest in Him, and estrange not thyself from him in thy recovery, without whom thou canst not do in thine afflictions.

V. *Beware that, after deliverance from afflictions, thou* BE NOT SECURE.

Think not, with Agag, "*Surely the bitterness of Death is past.*" (1 Sam. xv. 32.) When one affliction is past, hold thyself in readiness for another conflict. Skilful mariners, after weathering out a storm, immediately repair the ship and tackling, that they may be able to ride out another tempest. Thus should we prepare ourselves for the storms of trials and temptations.

In like manner, be thou watchful and stand upon thy guard: for thou hast sins and corruptions within thee, which (if thou art not watchful) may surprise thee, and raise new storms. Besides thou hast watchful enemies without thee, —evil men and evil angels that envy thee the more because thou hast escaped. So long as thou livest in the world, thy condition is uncertain and unstable; and, if there were nothing else to make thee watchful, yet be assured that the hour of sickness and the hour of death will overtake thee; and that is an hour of affliction, for which thou must always prepare, lest it overtake thee unawares.

VI. Finally, *Cherish the remembrance of past deliverances from affliction, as a means of perpetuating thy gratitude, obedience, and watchfulness.*

When men have experienced any unexpected deliverance, they commonly have a quick and lively apprehension of it, which produces corresponding purposes of obedience, gratitude, and watchfulness. But, in process of time, as the remembrance of the deliverance gradually decays and becomes weaker, so do their good purposes become more and more faint, until at length the affliction and the deliverance are equally forgotten. Therefore, to prevent such a declension in thy soul, keep thy afflictions and thy deliverances fresh in thy memory, by having recourse to writing, or some other expedient, which may frequently remind thee of them with all their circumstances. Mention them often; recollect them often, and recollect what were

thy thoughts, purposes, and temper of mind and spirit, when thy afflictions were upon thee, or thy deliverances were newly vouchsafed to thee; and reason thyself into the same temper and habit of thankfulness, which thou didst then cherish. By thus keeping the memory of these afflictions and these deliverances fresh under all their circumstances, thou wilt with them, and in the same degree as thy remembrance of them is lively, revive and excite, and preserve and keep alive the same gratitude, the same obedience, the same humility, the same solicitude to preserve thine interest with God, and the same vigilance, which these afflictions or these deliverances wrought in thee, when they were fresh with thee or upon thee. The vigorous perpetuating of the remembrance of them, will be an effectual means to perpetuate the due fruit of them in their life, vigor, and intention.

Through all the changing scenes of life,
In trouble and in joy,
The praises of my God shall still
My heart and tongue employ.

Of His deliverance I will boast
Till all that are distress'd
From my example comfort take,
And charm their griefs to rest.

O magnify the LORD with me,
With me exalt His name;
When in distress to him I call'd,
He to my rescue came.

O make but trial of His love,
Experience will decide,
How blest are they, and only they,
Who in his truth confide.

PSALM XXXIV. 1—3. 8.

CHAPTER III.

ON THE PRIVILEGE AND DUTY OF PRAYER, ESPECIALLY IN SEASONS OF AFFLICTION.

A soul IN COMMERCE WITH HER GOD, is heaven!
. . . . . .
PRAYER ardent opens heaven, lets down a stream
Of glory on the consecrated hour
Of man, in audience with the Deity.
Who worships the Great God, that instant joins
The first in heaven, and sets his foot on hell.

YOUNG.

Of all the duties and privileges of the Christian Life, PRAYER is unquestionably the most important. It is the very soul of all true Religion, and the channel through which God ordinarily confers his grace upon us. It is the key of the treasures of heaven, and the surest way to obtain peace of mind; and since it is put into our hands, we have no longer to deplore our indigence. At the same time, it is an act of grace and highest honor, that we—dust and ashes—are admitted to speak to the Eternal God, to run

to Him, as to a Father, to lay open our wants and to complain of our burthens. Nothing can supply the absence of prayer. In vain are we surrounded with all the means of salvation;—in vain is our weakness strengthened by every possible support,—instructions, examples, counsels, devotional reading, meditation, and the divinely instituted means of grace, especially the participation of those holy mysteries which our Master and only Saviour Jesus Christ hath ordained as pledges of His Love, to our great and endless comfort. With all these means together, if we live in the habitual disregard of prayer—or if our prayers be faint and feeble—we must remain in all the moral languor of our fallen nature. We may have frequent conversation with men of eminent zeal and piety; but man can speak only to the mind of man. It is God alone, who speaks to the heart, when supplicated aright in prayer. We may, by reading, acquire a conviction of some truths; prayer alone imparts to us the sense and love of those truths. We may partake of the supper of the Lord; but prayer alone can prepare us for a right participation of it, and secure to us its benefits.

There is no duty more strongly recommended to us in the Word of God. "I will"—we there read—"I will that men pray every where, continuing instant in prayer; praying always with all prayer and supplication. Pray without ceasing." (1 Tim. ii. 8. Rom. xii. 12. Eph. vi. 18. 1 Thess. v. 17.) But the constancy, with which our Saviour practised this duty, especially gives us a high idea of its importance; since we see

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Him, notwithstanding the continual fatigues of his life, take from the hours allotted to repose, the time which was necessary for this holy employment, and even prevent the dawn of day, in order that he might give himself unto prayer, far removed from the course of the multitudes which ordinarily pressed upon his steps. "In the morning, rising up a great while before day, Jesus went out and departed into a solitary place, and there prayed." (Mark i. 35.) In thus seizing every opportunity of pouring out his soul before God, our Lord has left us an example that we should follow his steps. It is not, indeed, required of us, that we should spend whole nights in prayer, for that would, in all probability, render us unfit for prosecuting the duties of our proper callings on the following day. But we are exhorted to continue perseveringly in prayer, and to watch thereunto with thanksgiving (Eph. vi. 18.); and, the more nearly we can approach to the example of our Divine Redeemer, in the frequency and urgency of our supplications, the more remarkable will be the answers we shall receive; and the more abundant will be the communications of divine grace to our souls.

Our salvation, doubtless, was the principal object of the Redeemer's prayers: though we learn from various passages of the New Testament, that Jesus Christ also sought for himself those consolations and that support, which are obtained by prayer. (Matt. xxvi. 39. John xii. 27. Heb. v. 7.) If then the Son of God did not neglect to seek aid, so long as he conflicted with the contradiction of sinners against himself, while clothed with

the innocent infirmities of our nature;—poor, feeble sinners as we are,—how much greater need have we to "pray without ceasing!"

SECTION I.

ON THE NATURE AND IMPORTANCE OF PRAYER.—MOTIVES AND ENCOURAGEMENTS TO PRAYER.

I. "PRAYER," it has been remarked with equal piety and eloquence, "is the application of want to Him alone who can relieve it, the voice of sin to Him alone who can pardon it. It is the urgency of poverty, the prostration of humility, the fervency of penitence, the confidence of trust. . . . . It is the devout breathing of a creature, struck with a sense of its own misery, and of the infinite holiness of Him whom it is addressing; experimentally convinced of its own emptiness, and of the abundant fulness of God, of His readiness to hear, of His power to help, of His willingness to save. It is not an emotion produced in the senses, nor an effect wrought in the imagination; but a determination of the will, an effusion of the heart."* It is not a mere conception in the mind, or an effort of the tongue: it requires the heart rather than the tongue. The eloquence of prayer consists not in studied and vehement appeals, nor in the well-chosen words of man's devising; though FORMS

* Mrs. Moore's Spirit of Prayer, p. 17.

OF PRAYER WILL NEVER BE UNDERVALUED BY THE REFLECTING BELIEVER; at the same time, words will be of no avail, unless the feelings of our heart either dictate or accompany them. "God hears us not the sooner for our many words, but much sooner for our earnest desire." Our confidence must spring from God's work in us, not from our words to God.

The OBJECT of prayer is, not to communicate unto God the knowledge of our wants; but to impress man with the conviction of his wretchedness, to humble his spirit, to stir up his desires, kindle his faith, animate his hope, and elevate his soul to heaven, his country, the dwelling-place of his FATHER. "There is no doubt but God always knoweth what we have need of, and is always most ready to give abundance of those things that we lack. Yet, to the intent that we might acknowledge Him to be the giver of all good things, and behave ourselves towards Him thankfully in that behalf, loving, fearing, and worshipping Him, sincerely and truly as we ought to do; He hath profitably and wisely ordained that, in time of necessity, we should humble ourselves in his sight, pour out the secrets of our heart before Him, and crave help at his hands, with continual, earnest, and devout prayer."*

II. Such being the nature of prayer, its paramount IMPORTANCE will appear from the fact, that it is indispensably necessary to our happiness: for man possesses—and can possess—

* Homily concerning Prayer.

nothing without prayer: while every thing of which we stand in need is attainable by prayer.

1. This privilege—this duty—is indispensable to our happiness; for the nature of things, experience, and the word of God, all concur to prove that we have, and can have, nothing of which we stand in need, without prayer.

[1.] THE NATURE OF THINGS attests this truth. God is the source of life. Every thing which his creatures enjoy, is derived from Him alone. He alone preserves them by providing for each its appropriate sustenance. He commands the earth, and it produces food for terrestrial beings. The plants of the fields, the animals that roam the forests, yea man himself, so far as respects his frail and perishable body, all derive from the bosom of the earth, or from its productions, that support which is necessary for them. But the rational and immortal soul does not live upon those earthly aliments. Truth and righteousness are the sustenance after which the soul hungers and thirsts, as soon as it learns to know its true interest. Where then can the soul seek that sustenance, unless it seeks it by prayer from the Author and Giver of every good and every perfect gift? As a plant spreads its roots deep into the earth, in order that it may thence derive nutritious sap:—or, as the flower opens its calix to the rays of the sun and to the refreshing dew;—so does the soul, by prayer, enter into communion with the source of all grace, and places itself under the mighty influence of the Holy Spirit of God. But the soul, that never prays, deprives itself of that sancti-

fying communion: it rejects that sustenance which is necessary to its spiritual existence: and like a plant torn up by the roots and abandoned to the winds, can only be tossed about in the vortex of worldly affairs, and by its violent passions.

[ii.] In the next place, interrogate EXPERIENCE upon this point.

Not only does experience demonstrate our utter inability to extricate ourselves from the misery of our state by nature: but it also convinces us that we cannot continue in a state of grace without prayer. The reader has perhaps seen with astonishment one, who seemed to have "escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, suffer himself to become again entangled therein:" so that he is now seen sitting in the seat of the scornful, abandoning himself to their ungodly joy, and even surpassing them in their excesses. Such a strange and surprising change seems to be not only inconceivable but unaccountable. But question that miserable man. Endeavor to learn from him, whether he has daily implored succor from on high: and you will find that God did not give him up to all the depravity of his heart, until he had broken off all intercourse with heaven by ceasing to pray.

We need not, however, have recourse to such awful examples as these: we appeal to the reader's own personal experience. When have you felt your faith become weak, your zeal relax, your love become almost extinct? When have you felt a distaste for the bread of heaven?

When have you cast a fond lingering look behind you at the world and its fleeting pleasures? Has it been when you have been faithful to the duty and the privilege of prayer? Rather, has it not been, when you have been lax in the practice of that holy duty, and begun to feel lukewarm and indifferent to it? Were every one carefully to examine into the causes of his little progress in "knowledge and in the grace of our Lord Jesus Christ," he would be constrained to acknowledge that all the spiritual coldness and want of faith, which he professes to deplore, is solely to be ascribed to the NEGLECT of prayer.

[iii.] Be not, however, surprised at these fatal consequences of negligence in prayer, for the evidence of experience is confirmed by the explicit testimonies of the WORD OF GOD. The Holy Scriptures shew us, that we must necessarily receive every thing from the mere bounty of God. What, indeed, do we possess, of ourselves? What spiritual good can we acquire, of ourselves?

Reader! art thou desirous of the KNOWLEDGE OF THE TRUTH?—PRAY.—So did David; "O! send out Thy light and Thy truth: let them lead me. In Thy light shall we see light." (Psal. xliii. 3. xxxvi. 9.) The only channel (an apostle teaches us), by which we can obtain this light from God, is PRAYER. "If any man lack wisdom, let him ask of God, and it shall be given to him." (James i. 5.)

Dost thou want more FAITH?—PRAY. The Scripture teaches us that "faith is the gift of God;" and the apostles of our Redeemer hath shewn us by their example, that, in order that we may be

enriched with this precious treasure, it must be sought by prayer. "Lord!" said they, "increase our faith." (xvii. 5.)

Dost thou feel the necessity of a CHANGE OF HEART?—PRAY. So did holy David, who earnestly supplicated God for this grace. "Create in me a CLEAN HEART, O God; and renew a right spirit within me." (Psal. li. 10.)

Dost thou need STRENGTH lest thou shouldest be weary of well-doing?—PRAY. So did Paul the apostle of Jesus Christ. He besought the Lord to grant the believers at Colossæ that strength, which no man can find in himself. "We do not cease," said he "to *pray* for you that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." (Col. i. 9, 10.)

IS THY SOUL CAST DOWN within thee?—PRAY. So did David, "the sweet psalmist of Israel, by whom the Spirit of the Lord spake." (2 Sam. xxiii. 1, 2.) "The sorrows of hell compassed me about: the snares of death prevented me. In my distress I called upon the LORD, and cried unto my God: O Lord! I beseech Thee, deliver my soul. He heard my voice out of his temple, and my cry came before him." (Psal. xviii. 5, 6, cxvi. 3, 4.) And a greater than David—Jesus Christ—"in the days of his flesh offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." (Heb. v. 7.)

"Art thou CAST DOWN UPON THY SICK BED?

Call for the elders of the Church, and let them PRAY. (James v. 14.) This was Hezekiah's recipe, when he was 'sick unto death; He turned his face to the wall, and PRAYED.' (2 Kings xx. 1, 2.) This was David's recipe: 'Have mercy on me, O LORD, for I am weak. O LORD, heal me: for my bones are vexed.' (Psal. vi. 2.)

"Art thou infested with importunate TEMPTATIONS?—PRAY. So did St. Paul, when the messenger of Satan was sent to buffet him. 'Thrice I besought the Lord, that it might depart from me.' (2 Cor. xii. 8.) So did David. 'While I suffer thy terrors I am distracted. Thy fierce wrath goeth over me. But unto Thee have I cried, O LORD; and in the morning shall my prayer prevent Thee.' (Psal. lxxxviii. 15, 16. v. 13.)

Art thou afflicted with the SLANDERS OF EVIL TONGUES?—PRAY. So did David. 'The mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.—Hold not Thy peace, O God of my praise.' (Psal. cix. 2, 1.)

"Art thou distressed with *poverty*?—PRAY. So did David. 'I am poor and needy, and my heart is wounded within me. Help me, O LORD my God, according to thy mercy.' (Psal. cix. 22. 26.)

"Art thou bereaved of thy BODILY SENSES?—Make thy address to him that said, 'Who hath made man's mouth, or who maketh the dumb, and the deaf, or the seeing, or the blind? Have not I, the Lord?' Exod. iv. 11.) Cry aloud to him with Bartimæus—'Lord! that I may re-

ceive my sight.' (Matt. x. 47. 51.) And if thou be hopeless of thine outward sight, yet pray with the Psalmist—'O LORD! open thou mine eyes that I may see the wondrous things of thy law.' (Psal. cxix. 18.)

Dost thou droop under the grievances of *old age?*—PRAY. So did David. 'O! cast me not off in the time of old age: forsake me not when my strength faileth. O God! Thou hast taught me from my youth; now also, when I am old and grey-headed, O God, forsake me not.' (Psal. lxxi. 9. 17, 18.)

"Art thou troubled with the FEARS OF DEATH?—PRAY. So did David. 'My soul is full of trouble, and my life draweth nigh unto the grave. I am counted with them that go down into the pit. I am as a man that hath no strength. Free among the dead, thou hast laid me in the lowest pit, in darkness, in the deeps. But unto Thee have I cried, O Lord: and in the morning shall my prayer prevent Thee.' (Psal. lxxxviii. 3—6. 13.)

"Dost thou tremble at the thought of JUDGMENT?—So did the man after God's own heart. 'My flesh trembleth for fear of Thee, and I am afraid of Thy judgments.' (Psal. cxix. 20.) Look up, with Jeremiah, and say to thy Saviour—'O Lord! Thou hast pleaded the causes of my soul; thou hast redeemed my life; O Lord, judge Thou my cause.' (Lam. iii. 58, 59.)

"Art thou afraid of the power, malice, subtlety of thy SPIRITUAL ENEMIES?—PRAY. So did David. 'Deliver me from mine enemies, O my God; save me from them that rise up against me.

(Psal. lix. 1.) O hide me from the secret counsel of the wicked. (Psal. lxiv. 2.) Consider mine enemies: for they are many and they hate me with a cruel hatred. O keep my soul, and deliver me.' (Psal. xxv. 19, 20.) So did St. Paul pray that he might be freed from the messenger of Satan whose buffets he felt, and was answered with, 'My grace is sufficient for thee.' (2 Cor. xii. 9.) So he sues for all God's Saints—'May the God of peace tread down Satan under your feet shortly.' (Rom. xvi. 20.)

"Whatever evil," in fine, "it be that presseth thy soul, have speedy recourse to the throne of grace; pour out thy heart into the ears of 'the Father of all mercies and God of all comfort;' and be sure, if not redress, yet of ease. We have His word for it, that cannot fail us: 'Call upon me in the day of trouble, and I will deliver thee; and thou shalt glorify me.' (Psal. l. 15.)"*

Is it necessary to adduce further testimonies to the importance and necessity of praying always with all supplication? Know that "Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, who giveth unto all men liberally and upbraideth not." (James i. 5. 17.) And the only way by which we may obtain these precious gifts is—PRAYER. Ask therefore of God—"Ask, and it shall be given you: seek, and ye shall find; knock and it shall be opened unto you." (Matt. vii. 7.) "If wealth were to be had for *asking*, what eagerness, what diligence, what perseverance should

* Bishop Hall's Balm of Gilead, chap. xviii.

we witness! If treasure were to be had for *seeking*, what portion of the earth's surface would escape the spade? If *knocking* would give entrance to the cabinets and confidence of kings, what crowding would be there! In quest of false happiness no effort is spared. Hardships and opposing dangers men count as nothing, when the phantom of this world's glory, riches, or pleasures rise before them." (Fenelon.)

"Fashionable suppliants may talk to God; but, be confident, he that can truly pray, can never be truly miserable. Of ourselves, we lie open to all evils: our rescue is from above: and what intercourse have we with heaven, but by our prayers? Our prayers are they, that can deliver us from dangers, avert judgments, prevent mischiefs, procure blessings; that can obtain pardon for our sins, furnish us with strength against temptations, mitigate the extremity of our sufferings, sustain our infirmities, raise up our dejectedness, increase our graces, abate our corruptions, sanctify all good things to us, sweeten the bitterness of afflictions, open the windows of heaven, shut up the bars of death, vanquish the power of hell.—PRAY; and be both safe and happy." (Bp. Hall.) Yes!—"Ask and it SHALL be given you:" in other words, whoever does not ask, must necessarily remain destitute of all those spiritual blessings, which are promised to all that "pray without ceasing," and "watch unto prayer."

2. But, while the proud or careless professor of Christianity loses every thing by neglecting prayer, the humble believer, who feels his want of divine grace, DERIVES, on the contrary, FROM

THAT SACRED EXERCISE EVERY THING of which he stands in need. The humble penitent becomes rich by prayer: the feeble believer is rendered strong by prayer.

[i.] THE HUMBLE PENITENT BECOMES RICH BY PRAYER.—Not, indeed, that our prayers, considered as the discharge of a duty towards God, *can* merit any thing in HIS sight: for we are but unprofitable servants, even though we were to perform all that we are commanded to do. But our prayers, being always more or less defiled by inattention, by languor, by pride or unbelief, or by some other defect, themselves require to be purified through the blood of the Redeemer which cleanseth from all sin. When therefore God vouchsafes to hear those prayers, he hears them only through HIS grace and for the sake of JESUS CHRIST, in whose name and through whose all-prevailing intercession we present them: and "whosoever believeth in Him, shall not be confounded."

The holy Scriptures abound with numerous examples which are recorded for our encouragement, of the successful prayer of faith.

(1.) In the OLD TESTAMENT we read, that the offering of ABEL was accepted, because it was presented in sincerity, and was expressive of humility and believing obedience: and, as he sought the mercy of the New Covenant through the promised seed, he was graciously accepted. "The LORD had respect unto Abel and to his offering." (Gen. iv. 4.) "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was right-

eous, God testifying of his gifts: and by it he being dead yet speaketh." (Heb. xi. 4.)

JACOB wrestled with God by prayer, and prevailed for the blessing which he sought. (Gen. xxxii. 24—28.)

The prayer of MOSES dried up the waters of the Red Sea, and caused them to stand in a heap, while the Israelites crossing over on dry land beheld the salvation of God. (Exod. xiv. 13—26.)

DAVID'S prayers repeatedly protected him amidst all the imminent dangers with which on various occasions he was surrounded.

ELIJAH'S prayer shut and opened the windows of heaven. (1 Kings xvii. 1. xviii. 42—45. James v. 18.)

AHAB'S humiliation and prayer suspended the divine judgments which were about to be inflicted upon his idolatrous house. (1 Kings xxi. 29.)

MANASSEH'S prayer liberated him from captivity, and, contrary to all ordinary means, restored him to the throne of his kingdom. (2 Chron. xxxiii. 12, 13.)

DANIEL'S prayer shut the lions' mouths, and stopped the rage of those furious beasts. (Dan. vi.)

And the devout prayers of ESTHER changed the sentence of extermination which had been denounced against the captive Jews, and caused the intended mischief to fall upon their enemies.

(2.) The NEW TESTAMENT also exhibits numerous instances of humble prayer, successfully offered for divine aid and guidance.

Witness the two BLIND MEN of Jericho:—feeling all the magnitude of their calamity, they

earnestly desired to recover their sight. "They cried out," therefore, "the more, saying, Have mercy on us, O Lord, thou Son of David. And Jesus had compassion on them, and touched their eyes; and immediately their eyes received sight." (Matt. xx. 30—34.)

Witness likewise the LEPROUS MAN, who feeling all the deformity of his leprosy—(fit emblem of the moral leprosy of sin)—earnestly supplicated deliverance from it. His confidence in the Redeemer's ability to succour him was unbounded; the prayer of faith was heard. "Jesus put forth his hand and touched him; and immediately his leprosy was cleansed." (Matt. viii. 2—4.)

While the devout CENTURION at Cæsarea was *actually* praying, an angel announced to him that his prayers and alms were come up for a memorial before God. Four days after, the apostle Peter arrived at his house, and preached to him the Gospel of Peace: and the happy centurion at length received, through the knowledge of Jesus Christ, that peace of God, which all his good works could not impart to him. (Acts x. 3—33.)

And while SAUL of Tarsus, (who had vainly thought to serve the cause of God by persecuting the church,) after his miraculous conversion, was humbling himself at Damascus, by fasting and prayer, the Lord in like manner sent one of his faithful disciples, to carry to his troubled soul the glorious message of peace, and an assurance that he should be filled with the Holy Spirit. (Acts ix. 11—18.)

The time indeed would fail, were we to attempt

to recount *all* the mighty achievements of devout and humble prayer, which has such an all prevailing force as no earthly power is able to withstand; and no wonder; since it engages the whole power of heaven on its side, and fetches to its assistance that omnipotency, which created all things out of nothing.

Does the reader feel, at times, an aching void in his heart, which no earthly good can fill or satisfy? Let him suffer the writer of these pages to prevail on him to enter into his closet, and pour forth his soul in the presence of Him "who seeth in secret," and who is the witness of all our spiritual conflicts. "Pray always,"—under every trial and in every exigency,—"with all prayer and supplication" (Eph. v. 18.); and you shall not wait long at the throne of mercy. "For, if ye being evil know how to give good gifts to your children, how much more shall your Heavenly Father give His Holy Spirit to them that ask Him?" (Luke xi. 13.) The cry of the humble penitent will not ascend in vain before Him, who imparts rest to the weary and heavy-laden. As there is no condemnation to them that are in Christ Jesus, and who walk not according to the flesh, but according to the Spirit; being justified by faith, you will have peace with God through our Lord Jesus Christ. (Rom. viii. 1. v. 1.) And, amid all the trials to which you may be exposed, "seek the LORD and His strength: seek His FACE evermore, who is nigh unto all them that call upon Him in truth. He will fulfil the desire of them that fear Him; He will also hear their cry and will save them." For

"they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles: they shall run and not be weary; they shall walk and not faint." (Psal. cv. 4. cxlv. 18, 19. Isa. xl. 31.)

Thus the humble penitent becomes rich by prayer; and

[ii.] The FEEBLE BELIEVER IS RENDERED STRONG BY PRAYER.

(1.) In the seventeenth chapter of the book of Exodus, we have an account of the manner in which the Israelites, under the command of Joshua, obtained a victory over the Amalekites,—not so much by virtue of their own strength or the military skill of Joshua, as by the earnest and continual prayer of MOSES. While the people were engaged in battle, Moses ascended to the summit of a hill whence he could be distinctly seen, and there he lifted up his hands in prayer. "And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand Amalek prevailed." (Exod. xvii. 10, 11.) And, long after the time of Moses and of Joshua, was not the prayer of JEHOSHAPHAT king of Judah of great force and strength? When, surrounded by his enemies, he had no hope of defending his people against unequal numbers, and knew not what to do,—his "eyes were upon God."—"He set himself to seek the LORD," who sent division amongst his enemies, so that "every one helped to destroy another." (2 Chron. xx. 5—12. 23.)

Lively representations these, of *our* condition in this world, and of the power of prayer! Here

indeed we are engaged in a difficult warfare. We have to conflict at once with the world and its maxims, with satan and his devices, with the flesh and its evil desires. Within — without — on every side, temptations assail us; and we have nothing to oppose to them but our weakness. But the Christian prays; and the thought of the heavenly inheritance, and of the blessings which are reserved for him, strengthens his wavering faith, and re-animates his fainting courage.

O how frivolous do worldly objects appear to him, who places himself in the immediate presence of his God, and who fixes his regards on eternal things! Under what an important and solemn point of view do the duties of the Christian present themselves to him! But, above all, God answers the prayer of His child. When "the righteous cry, the Lord heareth, and delivereth them out of all their troubles."—"Who, indeed, can express the powerful oratory of a believer's prayer? This little word—"FATHER"—lisped forth in prayer by a child of God, exceeds the eloquence of all the most renowned orators of ancient or of modern times. We knock at heaven; and the heart of God flies open."

(2.) This answer to prayer the humble Christian daily experiences.

Is he cast down under the sense of a trespass into which he has inadvertently fallen? He prostrates himself, in *prayer* before the throne of grace. Is he assailed by temptation? He prays and is delivered from it. Is he overwhelmed under a sense of the injustice and harshness of

those, from whom he might reasonably expect to receive proofs of kindness? He has recourse to prayer; his heart expands with filial love and confidence in his Heavenly Father. How is he comforted, when he looks off from all other objects to Jesus the Author and Finisher of his faith, — to that divine "Friend, who sticketh closer than a brother." He prays: and in his eyes every thing assumes a new aspect. His sorrow loses its bitterness. The peace of God once more fills his heart; and he is ready to accommodate himself to the most difficult circumstances. He forgives the most unjust proceedings against him; and he supports, without effort, what but a short time before appeared to him insupportable. Is he afflicted with sore disease, either in his own person or in the persons of those who are dear to him? Is he plunged into the deepest sorrow, visited by unforeseen reverses, or reduced to any pressing extremity? The Christian continues to pray: and his voice does not vainly implore Him, who "taketh pleasure in them that fear him, in those who hope in his mercy."

Always, whether under bodily or mental sufferings, amidst the temptations of the world, and the infirmities incident to human nature, *the* Christian is rendered strong by prayer. By it, he is enabled to war a good warfare; and by it he triumphs. What supported the martyrs for the faith of Christ amid excruciating tortures and at the stake, but prayer? From God they sought all the strength of which they stood in need. "In the day when they cried, he an-

swered them, and strengthened them with strength in their souls." And are not these same treasures of divine support opened to each of us? Does not God invite us also to come, and by prayer freely derive consolation, strength, and every other grace? Yet, how many are there, who either never pray, or who bring to the performance of that duty only languor, and indifference? Now, what can be alleged in justification of so strange a conduct? The resources, which such persons think they have within themselves? But they naturally participate, with all the children of Adam, only in error and in sinful natures. Does any one urge the uncertainty, whether or not his prayers shall be heard? Call to mind the numerous promises of Him, "who is not a man that he should lie, nor the son of man that he should repent. Ask, and it shall be given unto you. If any of you lack wisdom, let him ask it of God, and it shall be given him." (Numb. xxiii. 19. Matt. vii. 7. James i. 5.)

God, indeed, does not promise to fulfil all the vain desires which we may form. He does not promise to preserve to us that guide of our youth, that desire of our eyes, that child, or that friend, whom we, perhaps, have idolized. He does not promise to restore us to that bodily health, which perhaps we may have valued more highly than the health of our souls: nor does he promise to give us those perishable earthly goods, for which we might perhaps neglect eternal things. God does not engage to give us presents, which might be injurious to us. But "this is" his promise and "the confidence which we have in him, that, if

we ask any thing ACCORDING TO HIS WILL, he heareth us." (1 John v. 14.) Now the will of God is clearly revealed in the Gospel: for He is there made known as the Father of our Lord Jesus Christ, and in Him as our Father. And it is his will that we hear and believe on Christ, that we repent of sin, that we live a holy life, that we love one another. This is His will, even our sanctification. Let us then earnestly seek those graces of the Holy Spirit, which relate to the sanctification of our souls, in the humble yet firm belief that God will hear us. Let us take heed, lest we become "wearied and faint in our minds" by any *seeming* delay, on the part of God, in answering our prayers. Prayer is an exercise of faith and patience: let us learn to pray earnestly, fervently, perseveringly, and with holy importunity, in the name of Christ, (who hath left us an example that we should follow the blessed steps of his most holy life,) that God would vouchsafe unto us the "spirit of grace and supplication."

SECTION II.

ON THE DISPOSITIONS REQUISITE TO ACCEPTABLE PRAYER.

Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you. (Matt. vii. 7.)

SUCH is the promise of our Divine Redeemer: and, lest we should think any thing too hard

for Him to bestow, or too good for us to receive, He has further assured us, that whatsoever we shall ask the Father in his name, that will He do. (John xiv. 13.) Yet it is not the mere asking, that will be accepted: although the promise seems to be absolute, yet the condition is necessarily implied, that we ask such things only as are agreeable to the will of God, and suited to our real necessities; not for such things as may gratify our evil propensities, but for those blessings only which may promote the honor of God, and the real welfare of our immortal souls. If we do not attend to this point, it is no wonder that our petitions are rejected. "Ye ask, and receive not," says St. James; "because ye ask amiss." (iv. 3.) In all our supplications to the throne of grace, therefore, regard must be had to the SUBJECT—as well as to the MANNER—of our petitions.

I. With respect to the SUBJECT of prayer, one certain qualification is, that it be offered for such things only as are JUST and LAWFUL.

"Should an earthly prince make a promise to any of his subjects, as God has done to us, that he would never deny him any request, it ought to be understood of reasonable requests; and should that subject offer up any suit that is wicked and unrighteous, the prince who has any regard to justice and true honor would not only give him a denial, but dismiss him with the utmost scorn and indignation. And shall not the Judge of all the world think himself as much concerned for right and equity? He that shall put up any petition to Him, which is not every way conform-

able to the eternal rules of righteousness, can expect no other, but that his 'prayer will be turned into sin,' and will bring down upon him the heaviest portion of God's wrath and vengeance. The glory of God ought to be the chief end and aim of all the prayers that we offer to him: and, due regard being had thereto, we may lawfully pray, (and it is our duty to do so,) for all things that are needful to our souls or bodies; only with this difference in the form and manner of our addresses, that when we pray to God for *spiritual blessings*, for the supplies of His grace and the assistance of His Holy Spirit, the terms and expressions of our petitions are to be absolute, and sent up to His heavenly Throne, with full assurance that they shall be heard and granted. But when we pray for *temporal good things*, for health, liberty, food, and raiment, the comforts or conveniences of life, we submit all to His will and pleasure, and ask them upon no other terms than as He thinks they are fitting for us."* "Covet earnestly the best gifts. Ask not riches, wealth, or honor, nor the life of thine enemies, neither yet long life; but ask wisdom and knowledge for thyself; and God shall supply all thy need according to his riches in glory, by Christ Jesus." (1 Cor. xii. 31. 2 Chron. i. 11. Phil. iv. 19.)

II. With regard to the MANNER in which we are to "make known our requests unto God," the Holy Scriptures contain full and explicit instructions.

* Nourse's Discourses on the Homilies, Part I. p. 11.

1. *Endeavor to* PLACE YOURSELF IN THE PRESENCE OF GOD, *the Searcher of hearts.*

Let us not add to our other sins that of appearing before the Most High without a due sense of His glorious and adorable attributes, and an affecting sense of our own unworthiness. Deeply impressed with these sentiments, Abraham acknowledged himself to be but dust and ashes; Job, that he was vile; and David, that he was a worm and no man. The distance between creatures of a day and the Eternal Almighty Creator is not to be calculated. God has revealed Himself as decked with majesty and honor, and glorious in holiness. But what are we in our best estate? With imaginations only evil, continually, and possessing a heart that is deceitful above all things, "*every* man at his best estate is altogether vanity." (Psal. xxxix. 5.)

"Before thou prayest," therefore, "prepare thyself, and be not as one that tempteth the LORD: commune with thine own heart, examine thyself, and [let] thy spirit make diligent search." (Ecclus. xviii. 23. Psal. iv. 4. 2 Cor. xiii. 5. Psal. lxxvii. 6.)

"Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth. Serve the Lord with fear, and give glory to Him that made heaven and earth, and the sea, and the fountains of waters. [For] God is a Spirit, and they that worship Him must worship Him in spirit and in truth." (Eccles. v. 2. Psal. ii. 11. Rev. xiv. 7. John iv. 24.)

2. *Bring to the exercise of prayer* SINCERITY OF INTENTION.

It is only the pure in heart who see God. "He" only, "that hath clean hands and a pure heart, shall receive the blessing from the LORD, and righteousness from the God of his salvation." (Psal. xxiv. 4, 5.) "HOLY INTENTION" (says Bishop Taylor) "is to the actions of a man, that which the soul is to the body, or form to its matter, or the root to the tree, or the sun to the world, or the fountain to a river, or the base to a pillar: for, without these, the body is a dead trunk, the matter is sluggish, the tree is a block, the world is darkness, the river is quickly dry, the pillar rushes into flatness and ruin, and the action is sinful, or unprofitable and vain."

It is easy to be sincere when we ask for temporal things: we love *them* only too well. But when we pray for those things which are truly good,—for those which are opposed to our irregular desires,—how rarely do we offer our petitions with an upright heart! How seldom do we desire to obtain them, when the acquisition of them would cost us the plucking out of an eye, or the cutting off an arm! On the contrary, how many secret attachments do we cherish to the world and its lusts, which we dread to see broken!

But God detects this duplicity, which we dissemble from ourselves. Little does He regard those prayers in which the language of the lips is not in full harmony with that of the heart; and in which we confine righteousness to what is gratifying to us, or easy to be performed, and to what may co-exist with inclinations that enslave us.

Far different from these heartless devotions

were the prayers of the royal prophet, when he besought God to search him and know his heart, to try him and know his thoughts, and see if there were any wicked way in him. (Psal. cxxxix. 23, 24.) He was afraid that he should not know himself sufficiently, and lest he should retain any secret attachments which he thought he had subdued. In offering these petitions, David exemplified the *sincerity of intention*, of which we speak. We ought to present ourselves before God with the firm desire that his will should be fulfilled without reserve in us, and without excepting any thing which He may please to command us. Convinced that we retain many secret obstacles to His views concerning us, we ought to beseech Him to overcome them all by His grace.

3. Such a disposition leads to HUMILITY, . . . to a deep sense of our unworthiness, as well as of our wants. for God "scattereth the proud in the imagination of their hearts, but giveth grace to the humble. He filleth the hungry with good things, while he sendeth the rich empty away." The poor publican, under a deep sense of his own unworthiness, would not so much as lift up his eyes unto heaven; but smote upon his breast, saying "God be merciful to me a sinner!" and he went down to his house justified, rather than the proud Pharisee who recounted his good deeds, and boasted of his imaginary righteousness. The humble soul, that is content with the crumbs which fall from the children's table, will be preferred to the children themselves, if they forget that they are such only by grace.

4. *The most certain proof, that we offer our prayers with humility, is when we pray* EARNESTLY *and* FERVENTLY :—*when we pray always* WITH ALL PERSEVERANCE. (Eph. vi. 18.)

The proud man becomes weary with delay, if his prayers be not answered. The humble soul waits patiently his Master's good pleasure: he accounts himself happy, to be permitted to wait at his door, and there he continues prostrate until it is opened to him; knowing that He, who has promised to hear prayer, is faithful. "Let us never faint, never slack, never give over, but let us daily and hourly, early and late, in season and out of season, be occupied in godly meditations and prayers. What, if we obtain not our petitions at the first? Yet, let us not be discouraged, yet let us continually cry and call upon God: he will surely hear us at length, if for no other cause yet for very importunity's sake. Remember the parable of the unrighteous judge and the poor widow; how she by her importunate means caused him to do her justice against her adversary, although otherwise he feared neither God nor man. 'Shall not God much more avenge His elect,' saith our Saviour Christ, 'which cry unto Him day and night?' (Luke xviii. 1—7.) Thus He taught his disciples, and in them all other Christian men, to pray always, and never to faint or shrink. Remember also the example of the woman of Canaan, how she was rejected of Christ, and called dog, as one most unworthy of any benefit at His hands; yet she gave not over, but followed him still, crying and calling upon him to be good and

merciful unto her daughter. And at length, by very importunity, she obtained her request. (Matt. xv. 21—28.) O let us learn by these examples to be earnest and fervent in prayer; assuring ourselves that what we ask of God the Father, in the name of his Son Christ, and according to his will, he will undoubtedly grant it. He is truth itself: and as truly as He hath promised it, so truly will He perform it. (Homily, on Prayer, Part I.) "Delight thyself in the LORD, and he shall give thee the desires of thine heart. Commit thy way unto the LORD: trust also in him, and he shall bring it to pass. For, yet a little while, and he that shall come, will come, and will not tarry." (Psal. xxxvii. 4, 5. Heb. x. 37.)

5. But, *in order that we may be heard, we must pray in the* NAME OF CHRIST.

"Verily, verily, I say unto you, whatsoever ye shall ask the Father *in my name*, He will give it you. Ask and receive, that your joy may be full." (John xvi. 23, 24.) "IN MY NAME." This is the foundation of prayer, and from this it derives all its efficacy. This word, "in MY name," supposes that it is only for the love of Christ, that our prayers will be heard. But how can we dare to raise our thoughts and our wishes to Him, who is infinite in majesty and spotless holiness, if Jesus Christ did not fill the immense interval which separates the creature from the Creator, and the yet greater distance which sin has interposed between the holiness of God and our unworthiness; if He did not cover

us with His protection, if he did not vouchsafe himself to make intercession for us?

It is not sufficient, that we say to God with our lips, that we solicit his grace in the name of Jesus Christ. These words must be accompanied with a disposition that leads us to renounce all confidence in the flesh, and to repose our whole trust in Jesus, who ever liveth to intercede for all that come unto God through Him. Both these dispositions are too often wanting in those who pray. They are not sufficiently convinced of their nothingness, and how little claim they have to the grace of God. They have not a sufficiently lively faith in the merits of Jesus Christ, through which they can obtain every thing of God, notwithstanding their utter unworthiness.

6. "*Ask* IN FAITH, *nothing wavering*." James i. 6.

"All prayer must be made with faith and hope: that is, we must certainly believe we shall receive the grace, which God hath commanded us to ask; and we must hope for such things which he hath permitted us to ask: and our hope shall not be in vain. Our desires must be lasting, and our prayers frequent, assiduous, and continual; not asking for a blessing once and then leaving it: but daily renewing our suits, and exercising our hope, and faith, and patience, and long-suffering, and religion, and resignation, and self-denial, in all the degrees we shall be put to." . . . . "Whatever we beg of God, let us also work for it, if the thing be matter of duty, or a consequent to industry; for God loves to bless labor and to reward it, but not to support idleness. And

therefore our blessed Saviour, in his sermons, joins watchfulness with prayer: for God's graces are but assistances, not new creations of the whole habit in every instant or period of our life. Read the Scriptures, and then pray to God for understanding. Pray against temptation: but you must also resist the devil, and then 'he will flee from you.' Ask of God competency of living; but you must also 'work with your hands the things that are honest, that ye may have to supply in time of need.' We can but do our endeavor, and pray for a blessing, and then leave the success with God; and beyond this we cannot deliberate, we cannot take care: but so far we must." (Bishop Taylor.)—Let this be "the confidence that we have in Him, that, if we ask any thing according to His will, he heareth us;" and hath promised that "all things whatsoever we ask in prayer, BELIEVING, we shall receive." For "the LORD is nigh unto all them that call upon Him in truth: He will fulfil the desire of them that fear Him; He also will hear their cry, and will save them." (1 John v. 14. Matt. xxi. 22. Psal. cxlv. 18, 19.)

7. *Let your prayers be accompanied with sentiments of* CHARITY, *or love towards all your brethren of mankind.*

When you offer your petitions to your Heavenly Father in the name of Christ, "forgive, if ye have aught against any man: that your Father also which is in heaven may forgive you your trespasses. For, if ye forgive men their trespasses, your Heavenly Father will also forgive you: but, if ye forgive not men their trespasses,

neither will your Father forgive your trespasses." (Mark xi. 25. Matt. vi. 14, 15.) "He, who deals not mercifully with men, rejects for himself the mercy of God. That a king should remit to his subjects a countless tribute, and an infinity of rebellions against his authority and person, on this sole condition that they shall live in kindliness with him and with each other, is an instance of concession that we shall never see; and yet this is but a shadow of what Christ, on the part of His Father, promises to the truly penitent. Lightly must he deem of salvation who thinks the purchase dear. He who refuses to forgive his enemy, him will not God forgive. Whosoever awakes not at this thunderclap, sleeps not, but is dead. The Saviour had a deep and special meaning in demanding from us the spirit of forgiveness, combining the threat of God's eternal wrath with the injunction to brotherly love." (Quesnel.) "We know that we have passed" [over] "from death unto life, because we love the brethren. He that loveth not his brother abideth in death." (1 John v. 14.)

O what a happy confidence would animate our prayers, were they always accompanied with the preceding dispositions! We have the express promise of our Redeemer that "WHATSOEVER" grace, needful for our salvation, "we ask the Father in His name, it shall be given us." (John xvi. 23.) Do you find any restriction here? Shall the word of a man of acknowledged integrity have the authority of an oath, or be impli-

citly credited? And shall we cherish even the shadow of a doubt concerning the faithful promises of the God of truth, the God of all grace and consolation, who has condescended to confirm His divine promises by an oath, more immutable than heaven and earth? The manifold blessings of His grace, which God has already lavished upon us, unworthy as we are of the least of His mercies, are a pledge of those which he will vouchsafe in answer to fervent and effectual prayer. He that commended His love to us while we were yet sinners, in that He spared not His own Son, but delivered him up for us all, —how shall He not with him also freely give us all things, that will be subservient to our truest happiness!

"Pray often, and you shall pray oftener; and when you are accustomed to a frequent devotion, it will so insensibly unite to our nature and affections, that it will become trouble to omit your usual or appointed prayers. Let the words of our prayers be pertinent, grave, material, not studiously many, but according to our need, sufficient to express our wants, and to signify our importunity." (Bishop Taylor.)

PART II.

CONSOLATION FOR THE AFFLICTED;

A SERIES

OF

MEDITATIONS AND PRAYERS.

SELECTED AND ARRANGED FROM THE HOLY SCRIPTURES, ETC.

TAKE WITH YOU WORDS, AND TURN UNTO THE LORD.
Hos. xiv. 2.

. . . . . .

O THOU, BY WHOM WE COME TO GOD,
THE LIFE, THE TRUTH, THE WAY!
THE PATH OF PRAYER THYSELF HAST TROD;
LORD, TEACH US HOW TO PRAY.

"FOR THE SERVICE OF GOD AND THE GOOD OF MEN, I AM CONTENTED TO BEAR THE CENSURE OF THOSE, WHO ACCOUNT ALL FORMS OF BOOK PRAYERS TO BE SIN."—BAXTER.

CHAPTER I.

DEVOTIONS FOR THOSE, "WHO ARE AFFLICTED IN MIND."

SECTION I.

DEVOTIONS FOR PERSONS, "THAT DO TRULY AND EARNESTLY REPENT OF THEIR SINS."

Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance.—Psalm xc. 8.

He that covereth his sins shall not prosper; but whoso CONFESSETH and FORSAKETH them shall find mercy.—Prov. xxviii. 3.

I. *Prayers, that God would vouchsafe to assist their Devotions, and to hear and accept their Supplications.*

1. *From the Holy Scriptures.*

Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O LORD, my Strength and my Redeemer.

O LORD, I know not what to pray for as I ought. I am not sufficient of myself to think any thing as of myself; but my sufficiency is of

Thee. Without Thee I can do nothing. O let Thy Holy Spirit help my infirmity, and make intercession for me. Work in me to will and to do of Thy good pleasure. Pour upon me the spirit of grace and supplication, that I may draw near to Thee with a true heart sprinkled from an evil conscience, in full assurance of faith; asking such things as are according to Thy will. Strengthen me, help me, uphold me with the right hand of Thy righteousness: that my heart may be established unblameable in holiness before Thee, our Father, at the coming of our Lord Jesus Christ with all his saints. Now unto the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen. (Psal. xix. 14. Rom. viii. 26. 2 Cor. iii. 5. John xv. 15. Rom. viii. 26. Phil. ii. 13. Zech. xii. 10. Heb. x. 22. 1 John v. 14. Isa. xli. 10. 1 Thess. iii. 13. Jude 25.)

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2. *From the Book of Common Prayer.*

Almighty and Everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of Thy Mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the Merits and Mediation of Jesus Christ our Lord. Amen.

Let Thy merciful ears, O Lord, be open to

the prayers of Thine unworthy servants; and that we may obtain our petitions, make us to ask such things as shall please Thee, and to offer up our supplications at the throne of Thy grace, with humble, lowly, penitent, and obedient hearts, not trusting in our own righteousness, but in Thy manifold and great mercies, through Jesus Christ our Lord. Amen.

O God, the strength of all them that put their trust in Thee, mercifully accept our prayers; and because, through the weakness of our mortal nature, we can do no good thing without Thee: cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit; graft in our hearts the love of Thy name; and grant us the help of Thy grace, that in keeping Thy commandments we may please Thee both in will and deed, through Jesus Christ our Lord. Amen.

II. *Confessions (in the Language of the Holy Scriptures) of a Person deeply convinced of Sin.*

I have sinned; what shall I do unto Thee, O thou Preserver of Men? Thine arrows stick fast in me, and thy hand presseth me sore; for mine iniquities are gone over my head; as an heavy burden, they are too heavy for me. I sink in deep mire where there is no standing. I am come into deep waters, where the floods overflow me. The troubles of my heart are enlarged. Thy wrath lieth hard upon me; and I am afflicted,

and ready to die: while I suffer Thy terrors, I am distracted: Thy fierce wrath goeth over me, Thy terrors have cut me off. (Job vii. 20. Psal. xxxviii. 2. 4.; lxix. 2, 3.; xxv. 17.; lxxxviii. 15, 16.)

I am troubled, I am bowed down greatly; I go mourning all the day long. For innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head, therefore my heart faileth me. In me dwelleth no good thing: for the good that I would, I do not; but the evil which I would not, that I do. I find a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am, who shall deliver me from the body of this death! O Lord, I am oppressed, undertake for me. Be pleased, O Lord, to deliver me; O Lord, make haste to help me. (Psal. xxxviii. 6.; xl. 12. Rom. vii. 21—24. Isa. xxxviii. 14. Psal. xl. 13.)

III. *Prayers suited to those who feel the "intolerable burthen" of their sins.*

1. *From the Holy Scriptures.*

I know, O Lord, that thy judgments are

right, and that thou in faithfulness hast afflicted me. I have gone astray like a lost sheep; O seek Thy servant. Redeem me, and be merciful unto me. Look upon mine affliction and my pain, and forgive all my sins. Who can understand his errors? Cleanse Thou me from secret faults. Keep back Thy servant also from presumptuous sins: let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression. (Psal. cxix. 75. 176.; xxvi. 11.; xxv. 18.: xix. 12, 13.)

Have mercy upon me, O God, according to Thy loving kindness: according to the multitude of Thy tender mercies, blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin; for I acknowledge my transgressions, and my sin is ever before me. Wash me, and I shall be whiter than snow. Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. Hide Thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not thy HOLY SPIRIT from me. (Psal. li. 1—3. 7—11.)

LORD, be merciful unto me; heal my soul, for I have sinned against Thee. Enter not into judgment with Thy servant; for in Thy sight shall no man living be justified. Shew me thy ways, O LORD, and teach me thy paths. Lead me in Thy truth, and teach me; for Thou art the God of my salvation; on Thee do I wait all the day. Remember, O LORD, thy tender mercies and Thy loving kindnesses, for they have been ever of

old. Remember not the sins of my youth, nor my transgressions: according to Thy mercy, remember Thou me for Thy goodness sake. (Psal. xli. 4.; cxliii. 2.; xxv. 4—7.)

With my whole heart have I sought Thee: O let me not wander from Thy commandments. Deliver me from all my transgressions. Remove from me the way of lying. Order my footsteps in Thy word; and let not any iniquity have dominion over me. Set a watch, O Lord, before me, keep the door of my lips. Incline not my heart to any evil thing, to practise wicked works with men that work iniquity. Help us, O God of our salvation, for the glory of Thy name. O deliver us, and be merciful to our sins for Thy name's sake. Hearken Thou to the supplication of Thy servant; hear Thou in heaven Thy dwelling-place; and when Thou hearest forgive. For I do not present my supplications before Thee, for my righteousness, but for Thy great mercies, through Jesus Christ our Lord. Amen. (Psal. cxix. 10.; xxxix. 8.; cxix. 33.; cxli. 3, 4.; lxxix. 9. 1 Kings viii. 30. Dan. xix. 18. Rom. vi. 23.)

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2. *From the Book of Common Prayer.*

O Almighty God and Heavenly Father, who hast purchased to Thyself an universal church, by the precious blood of Thy dear Son; I heartily thank Thee, that by baptism I have been admitted into this Thy family, and called into a state of salvation. But, O merciful Father, I

have erred and strayed from Thy ways; I have done the things which I ought not to have done; and I have left undone the things which I ought to have done; and there is no health in me. In thought, word, and deed I have most grievously offended Thy Divine Majesty; and have justly provoked Thy wrath and indignation against me. But, O Lord, who art a merciful God, full of compassion, long suffering, and of great pity, who sparest when we deserve punishment, and in Thy wrath thinkest upon mercy; spare me, good Lord, spare me: enter not into judgment with me a miserable sinner. Saviour of the World! who by Thy cross and precious blood hast redeemed me, save me and help me. Lamb of God, who takest away the sins of the world, have mercy upon me. Lamb of God, who takest away the sins of the world, grant me Thy peace.

O most merciful God, who dost so put away the sins of those who truly repent, that Thou rememberest them no more, impute not unto me my former sins. For Thy Son Jesus Christ's sake forgive me all that is past; and strengthen me with Thy blessed Spirit, that I may ever hereafter serve and please Thee in newness of life. Grant that I may both perceive and know what things I ought to do, and may have grace and power faithfully to fulfil the same. Lord of all power and might! Of Thee only it cometh, that I can render unto Thee true and laudable service. Let Thy grace always direct and follow me, that, my heart and all my members being mortified from all wordly and carnal lusts,

I may in all things obey Thy blessed will; may truly and faithfully serve Thee; and thus keeping Thy commandments both in will and deed, may finally obtain Thy gracious promises, and be made partaker of Thy heavenly kingdom, through Jesus Christ our Lord and Redeemer. Amen.

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3. *The Prayer of one convinced of Sin.*

O merciful God, who, by the sending of Thy Son into the world, hast brought to pass, that, where sin abounded, there grace abounded much more: I, forlorn wretch, disquieted in mind and afflicted in conscience, for fear of Thy judgments upon my sin, do with bended knees and tears unfeigned, as a most humble supplicant, implore of thee some succor and relief. Open, O open the gates of Thy mercy to the greatness of my miseries. My spirit is sorrowful; my heart is heavy: to Thee I hold up my hands, to Thee I lift up my heart; to Thee I pray, requiring of Thee mercy. O Lord, what shall I desire of Thee, who deserve nothing at Thy hands? What can I hope for, that am even heartless? Lord! If Thou hast said, "Shall not My soul be avenged on such an one as this?" remember thy promise elsewhere, "I will have mercy on him that could find no mercy:" and let it light on me.

O Lord, hear me speedily: if Thou do not, then I am out of hope. My conscience ac-

cuseth me; my memory gives evidence against me, and my reason condemns me; my spirit is weary of this bondage. I am deeply plunged in discomfort; I have neither worth to appease Thy wrath, nor patience to endure Thine indignation. I pray Thee, therefore, send the comfort of Thy Holy Spirit into my heart, and strengthen my faith, that I be not swallowed up with overmuch heaviness. O Lord! Let Thy majesty appear in Thy mercy: forgive me my sins, the unhappy ground of all this woe, and I am recovered of all mine infirmities. Try not the law with me, lest I come to judgment. Sanctify all those good means unto me, wherein I seek relief, as prayer, conference, reading and hearing of Thy Holy Word. Moderate and mitigate my vexation; increase my faith; establish my hope; grant me patience, and keep me from despair. Take away this cup from me, if it be Thy will; if not, suffer me not to be tempted above my strength.

O Lord, look upon me—I go mourning all the day long, and am like unto him that is at the point to die. O Lord, comfort me: Thou, that wilt not break a bruised reed, spare me. O Thou, that delightest not in the death of a sinner, revive me. Though my heart condemn me; yet, gracious Lord, Thou that art greater than my heart, acquit me; relieve me, release me, and say unto my soul, "I am Thy salvation." Hearken, Lord, unto my prayer, and grant me my requests, for Jesus Christ's sake. Amen.

4. *A Prayer for Contrition.*

O holy Lord! who art a merciful embracer of true penitents, but yet a consuming fire towards obstinate sinners, how shall I approach Thee, who have so many provoking sins to inflame Thy wrath, and so little sincere repentance to incline Thy mercy? O be Thou pleased to soften and melt this hard obdurate heart of mine, that I may heartily bewail the iniquities of my life. Strike this rock, O Lord, that the waters may flow out, even floods of tears to wash my polluted conscience. My soul hath too long slept securely in sin: Lord, awake it, though it be with thunder, and let me rather feel Thy terrors, than not feel my sin. Thou didst send Thy blessed Son to heal the broken-hearted; but, Lord, what will that avail me, if my heart be whole? O break it, that it may be capable of this healing virtue; and grant, I beseech thee, that having once tasted the bitterness of sin, I may flee from it as from the face of a serpent, and bring forth fruits of repentance in amendment of life, to the praise and glory of Thy grace, in Jesus Christ our blessed Redeemer. Amen.

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5. *Promises of Pardon to the Penitent.*

The Lord is merciful and gracious, slow to anger, and of great mercy. He will not always chide, neither will he keep *his anger* for ever. He will have compassion upon us: he will subdue our iniquities; and Thou wilt cast all our sins

into the depths of the sea. For God has reconciled the world unto himself by Jesus Christ, not imputing their trespasses unto them: for he hath made him [to be a] sin [offering] for us, who knew no sin, that we might be made the righteousness of God in him. (Psal. ciii. 8, 9. Micah vii. 19. 2 Cor. v. 19. 21.)

If we say that we have no sin we deceive ourselves, and the truth is not in us: but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Be it known unto you therefore, brethren, that through Christ is preached unto you the forgiveness of sins. Behold the Lamb of God that taketh away the sin of the world: he shall save his people from their sins. Surely he hath borne our griefs and carried our sorrows; yet did we esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray: we have turned every one to his own way, and the LORD hath laid on him the iniquity of us all. (1 John i. 8, 9. Acts xiii. 38. John i. 29. Matt. i. 21. Isa. liii. 4—6.)

If any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world: in Whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. And you that were sometimes

alienated, and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel which ye have heard. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that God loved us, and sent his Son to be the propitiation for our sins. If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. (1 John ii. 1, 2. Eph. i. 7. Col. i. 21—23. 1 Tim. i. 15. 1 John iv. 9, 10. i. 7.)

For when we were yet without strength, Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us: much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit. (Rom. v. 6—10.; viii. 1.)

If Thou, LORD, shouldest mark our iniquities, O LORD, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared. (Psal. cxxx. 3, 4.)

For thus saith the Lord:

If my people, which are called by my name, shall humble themselves, and pray, and shall seek my face, and turn from their wicked ways; then will I hear from heaven and will forgive their sin. When the wicked man turneth away from his wickedness, that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from his transgressions that he hath committed, he shall surely live, he shall not die. Repent therefore and turn yourselves from all your sins, so iniquity shall not be your ruin. Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned. Return, ye backsliding children; and I will heal your backslidings. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins: return unto me, for I have redeemed thee. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. As I live, saith the LORD God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways,

for why will ye die? (2 Chron. vii. 14. Isa. xl. 1, 2. Jer. iii. 22. Isa. xliii. 25.; xliv. 22.; i. 18. Ezek. xviii. 27, 28. 30.; xxxiii. 11.)

Verily [says Jesus Christ]—Verily I say unto you, all sin shall be forgiven to the sons of men, and blasphemies wherewith soever they blaspheme. (Mark iii. 28.)

Unto him that loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests unto God even his Father; To Him be glory and dominion for ever and ever. Amen. (Rev. i. 6, 7.)

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6. *A Prayer for the Pardon of Sins.*

O Holy and most merciful Father, spare me, Thy poor sinful but repenting creature. Spare, me, good Lord, spare me; and let me not perish in my sins, but through Thine infinite mercies find pardon of the same. I am a sinful person, O Lord, but Thou, O blessed Jesu, art the Saviour of sinners; and Thou didst come into the world to call sinners to repentance. Lord! I come at Thy call; cast me not and my repentance away.

I have gone astray, and am very defective in my return to Thee. But Thou, gracious Lord, knowest our frame, and considerest whereof we are made. O be not extreme to mark mine offences; but for Christ's sake blot out all mine iniquities.

And now that I have found the way to Thy

fear, let me find the comforts of Thy mercy. My spirit is broken and trembleth at Thy words; O Lord, revive it. It is heavy laden and wearied with my sins; O my God, give it ease from the same. Pity me, O Father! as a father pitieth his own children. Receive me as the offending Father received the returning prodigal. Though I *was* lost, yet NOW by the blessing of Thy grace I am found again. O welcome Thy lost sheep when it returns home; and let there be joy in heaven on the repentance of me a lost sinner.

O let the blood of JESUS cleanse me from all my sins. Let HIS intercession for me in Thy presence make my peace, and appease thy wrath. Shut not thine ears against the voice of HIS blood, nor be deaf to HIS mediation; but hear HIM, my advocate, for my pardon. And let me find the forgiveness of all my sins, that Thy troubled and trembling servant may have peace; and that Thou mayest be sought unto, and feared, and served by sinners, who will return unto thee in hopes of thy grace and pardoning mercy, through Jesus Christ, our Lord, and only Saviour. Amen.

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7. *A Prayer that we may not relapse into Sin.*

O Gracious God, the only stay and comfort of my soul! seeing it is thy will that in all things I should sincerely serve thee, and I through thy grace desire nothing more than to do the same; —How is it, O my Lord, that I still offend thee? or why do I fall so often into my former follies?

Alas! Thy grace is not wanting to me: but my ungraciousness, and the corruption of my nature, my slipperiness and easiness to offend; my inconstancy in my best resolutions, and my forgetfulness of my former purposes, are the cause of my declensions. And for this I once more humble my soul before thee; beseeching thee to lay aside thy rigor, and not to multiply thine anger according to the measure that I have multiplied my sins, but rather to remember whereof I am made; that I am as a flower, a wind, a vapor that passeth away; nay I am viler than all this,—even weak and sinful dust and ashes.

And yet thou hast visited and considered me in this my wretched condition. O then shew thy strength in my weakness, thy glory in my infirmities; increase in me daily thy renewing grace, and strengthen me against all future temptations: that I may never start aside again like a broken bow; but may go on from grace to grace, though it be with weak and trembling steps till I appear before the God of gods in Sion: through Jesus Christ my only Lord and Saviour. Amen.

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8. *Observations on the Nature of Relapse into Sin.*

To be guilty of sins of weakness and surprise is inseparable from the frailty of our present state. "If we say that we have no sin, we de-

ceive ourselves and the truth is not in us." And though every fault, in a religious and moral point of view, is doubtless a real sin, for which we can obtain pardon only by sincere repentance towards God, and by faith in the Lord Jesus Christ: yet this is not the sin of a RELAPSE; that is, of a perverse and deliberate repetition of former transgressions. In the *natural* order of things, we know that the sick man, who relapses, or falls back from a state of comparative recovery into severe disease, is on this very account in a condition peculiarly hazardous; and less hope therefore can reasonably be entertained of his recovery. In like manner, in the *moral* order of things relapses are yet more alarming; the danger becomes more imminent, and the cure (if not impossible) still more precarious, the mind becomes darkened and bewildered; the heart gradually becomes hardened; and wilful hardness of heart terminates either in impious impenitence or in despair.

No one, who has once "tasted of the good word of life," *suddenly* relapses into the acts or the habit of wilful sin. Most commonly it is preceded by spiritual languor. The once happy and humble Christian ceases to "grow in grace." The retired duties of the closet—reading and meditation on the Word of God, and private prayer—are performed in a cold and heartless manner. Domestic devotion is performed in a languid and perfunctory manner; and the duty of public worship is no longer attended with the requisite temper of mind and singleness of heart. Even at the table of the LORD, if the individual

still continue there a constrained and formal attendance after a preparation necessarily inadequate, he will attend with decreasing disadvantage, until at length he deserts it altogether. He then falls with accelerated speed; and his struggles, if any are made, will daily become more feeble and more ineffectual. With declining love to God and his Son, the love of our brethren of mankind, especially those of the household of faith, will proportionally decline. The society and conversation of religious friends will be neglected. Attachments to sinful pleasure or the inordinate love of the world will supervene, and with them their peculiar temptations; in some cases to the detriment of our morals, and in all to the injury of our innocence and peace. Nor is it impossible that he who thus walks in the counsel of the ungodly, finally sits down in the seat of the scorner; and, biassed by prejudices which he has unjustly imbibed against the ways of godliness, accounts his previous piety to be ridiculous enthusiasm, and his past strictness of moral conduct to be unnecessary austerity. This is indeed a dreadful symptom, because it intercepts the application of the only remedy which can effectually resist its virulence. It is like the lethargy which precedes apoplexy and death.

Such, however, is the gracious mercy of the God and Father of our Lord Jesus Christ, that he does not at once abandon the backslider in heart to be filled with his own ways. "He stands at the door," and knocks, by the warnings and admonitions of conscience, by his chastisements, by his mercies; and to all who open the door of their

hearts to him by true repentance and by lively faith, he will return in a way of mercy; he will pardon their sins; he will create in them new hearts, and will renew a right spirit within them.

Should these humble pages fall into the hands of any one who is conscious of spiritual languor, the writer would entreat him to receive with candor and sincerity the following suggestions:—

1. *Examine how affairs stand between God and your soul; whether they are as you would wish them to be, if you were tottering on the verge of eternity.*

One serious thought of eternity will shame a thousand vain excuses, with which we are always so much inclined to impose upon ourselves. Under these secret misgivings, do not seek to palliate the matter; or endeavor vainly to disguise what your conscience must certainly condemn.

2. *Pour out your heart before the Almighty, and solicit the renewed influences of His Holy Spirit.*

Do it IMMEDIATELY. Proceed not another step in the path of danger, in which you are now treading. Escape for your life. Lie not down this night to repose with the sense of unpardoned transgression, lest the sword of divine justice smite you before the morning. Do it SOLEMNLY. Withdraw to your closet for serious reflection: hearken patiently to the remonstrances of conscience, however severe; and consider the aggravations of your offence in having done this great wickedness, and sinned against God. Think how justly He might cast you off, for ever, from his presence; and how righteously He might inflict

his heaviest vengeance upon you. Then turn your eyes to your Saviour. Look upon Him whom you have pierced, and mourn. The God,—whose favors you have slighted, whose statutes you have violated, whose promises you have spurned, whose threatenings you have defied, — is nevertheless a merciful God. But remember the method of reconciliation which He has appointed. You must come to him at present, as at first you came, in the name and through the intercession of the Redeemer. Upon that all-powerful support you must rest your hopes of pardon and acceptance. Through Him you must renew your application for divine grace : by his blood alone can your soul be purified afresh ; and your recently contracted guilt a second time removed. He will delight to raise you up when prostrate at his feet ; to enable you to sanction again that broken covenant, which His Father might have avenged by terrible things in righteousness ; and to inspire you with a fuller conviction of your natural weakness ; and a more entire dependence upon the Holy Spirit for your future security.

3. *Resume, with increased strictness, your habits of private prayer and self-examination.*

Read the Scriptures, especially the more spiritual parts, with increased diligence. Labor to feel in the perusal, what you have reason to believe the sacred writers felt in the composition of them ; and receive with all simplicity and meekness their divinely inspired instructions.

3. Further, *if your fall has given scandal to others, confess your guilt before them with all frankness and humility, and entreat their forgiveness.*

Resent not, nor shrink from, the rigor of faithful admonition, though it may be excessive: to be censured and condemned by men, will appear but a very small thing to one, who is thoroughly humbled under a sense of having offended his Maker. Recollect, that your principal concern is with Him, to whose piercing eye every object is most entirely exposed. "Yea, the darkness hideth not from him; but the night shineth as the day." Prostrate yourself, then, at His footstool; and seek anxiously, through the merits of the great Mediator, a renewal of his favour.

4. *Seek and cultivate the society of those whose progress is attested by the superior piety of their lives.*

Labor to obtain their temper, sentiments, and conduct: and, as a means to this end, employ your leisure in studying practical works of devotion, in which you can taste the genuine fruits of Christianity.

5. *Seize the first opportunity of attending the Lord's Table; and spare neither time nor pains in preparing for it.*

There, while you partake of the memorials of your Redeemer's death, and of the innumerable benefits which he hath obtained to us by his precious blood-shedding, renew your covenant engagement with God. Surrender your soul into the hands of His Son; and resolve, more strenuously than ever to live unto Him who died for you. Watch over your heart, that the good impressions you then feel may continue; and rest not, until you have recovered or advanced beyond the ground you have lost.

6. Finally, *For the sake of future caution bear in mind your grievous fall, even after it is forgiven.* Weep over it in your hours of retirement; and view, with humiliation as well as gratitude, the scar—when the wound is healed: for God establishes his covenant, not to obliterate the sense of past abomination, but that "thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, even when I am pacified towards thee for all that thou hast done, saith the LORD God." (Ezek. xvi. 63.)*

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9. *A Prayer after a Relapse into Sin.*

O Almighty God and Merciful Father, who hast compassion upon all men and hatest nothing that Thou hast made, who wouldest not the death of a sinner, but that he should rather turn from his sin and be saved: Mercifully forgive me my trespasses; receive and comfort me, who am grieved and wearied with the burden of my sins. Thy property is always to have mercy; to Thee only it appertaineth to forgive sins. Spare me therefore, O Good LORD, spare me whom Thou hast redeemed; enter not into judgment with thy

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* The preceding considerations are chiefly abridged from the twenty-second and twenty-third chapters of Dr. Doddridge's "Rise and Progress of Religion in the Soul," at the close of which are suitable prayers for one whose piety has declined, and who has also relapsed into open sin.

servant, who am vile earth and a miserable sinner: but so turn Thine anger from me, who meekly acknowledge my vileness, and truly repent me of my faults, and so make haste to help me in this world, that I may ever live with Thee in the world to come, through Jesus Christ my Lord. Amen.

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10. *Another Prayer on the same Occasion.*

O Lord God Almighty, just and true, thou only Sovereign of the world, on whom is all my dependence, and from whom is all my hope and expectation; I am ashamed and blush to appear before Thee, seeing I have so highly offended Thy Divine Majesty. I know not how to lift up mine eyes unto heaven; but am forced to smite upon my breast, and call upon Thee to have mercy upon me a sinner.

I HAVE sinned against Thee from time to time, and have aggravated my sins with many heinous and dreadful circumstances: and though I have resolved, and promised, and vowed amendment, yet have I again broken my faith, relapsed into my former guilt, and have thereby cut off myself from all right to Thy promises.

And what can I now plead for myself? From the bar of Thy justice I flee to the throne of Thy mercy; beseeching Thee to be favorable unto me, because Thou delightest in mercy. O let me not be miserable; though I have taken the ready road to misery, have perverted my ways, and

have run upon destruction with my eyes open. I acknowledge with shame and sorrow that I have sinned against Thee, when I knew myself to be in Thy presence, and when I was fully convinced how evil and bitter a thing sin is. My conscience accuses me; my heart condemns me; and Thou, who art greater than my heart and knowest all things, mayest justly stop Thine ears, when I cry unto Thee in the anguish of my soul. Father! I have sinned against heaven and before Thee, and am no more worthy to be called Thy son. I have sinned against the light of Thy Gospel, and thine infinite love to me; against the terrors of Thy threatenings, the drawings of Thy mercy, the rebukes of Thy Spirit, the checks of my own conscience, and my most solemn vows and engagements.

Yet is not my sin too great for Thee to pardon or remove from Thee, that I may never more repeat it. If Thou wilt, Thou canst make me whole again. The more my wickedness has abounded, the more therefore let thy grace and mercy abound. Absolve me from the guilt, deliver me from the power, cleanse me from pollution, save me from the punishment of this and all my other offences; reconcile me to thyself here, and crown me with immortal glory hereafter, through Jesus Christ thy Son, our only Mediator and Advocate. Amen.

II. *A Prayer for Peace of Mind, and Comfort in the Enjoyment of it.*

O Gracious Father, let me have Thy peace, and comfort my trembling and broken heart with the hopes thereof. Cause me to hear the voice of joy and gladness; and revive me with the assurance of Thy love. O that I may be able, from mine own experience, to speak great things of Thy readiness to receive and comfort returning sinners; and thereby draw back others to Thy service, who are still running astray. O that, by seeing Thy goodness towards me, every one that is godly may seek to Thee in their distress, and find mercy as I have done.

But, Lord, having found Thy mercy to poor sinners, let me not abuse it, or presume upon it. Let me not presume to repeat my sins, because Thou art ready to grant forgiveness. When Thou hast spoken comfortably to me, make me careful to sin no more lest a worse thing come upon me; but to continue in all holy obedience unto Thee, and never more return to folly. Let the sense of Thy mercies, O my God, serve no other use in me, but to support me in Thy fear, until I come at length to enjoy Thy favor through Jesus Christ my Lord. Amen.

SECTION II.

DEVOTIONS ADAPTED TO CIRCUMSTANCES OF SPIRITUAL DISTRESS.

I am FEEBLE and sore broken.—Psal. xxxviii. 8.

I. *Complaint and Prayers of a Soul that feels its Weakness.*

1. *Complaint of a Soul that feels its Weakness.*

What is my strength, that I should hope? And what is mine end, that I should prolong my life? Though I speak, my grief is not assuaged; and though I forbear, what am I eased? But now he hath made me weary. Be not far from me, for trouble is near; for there is none to help me. My life is spent with grief, and my years with sighing. My strength faileth because of mine iniquity, and my bones are consumed. Hear me speedily, O LORD, my spirit faileth. I am poured out like water, and all my bones are out of joint. My heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a pot-sherd. I am feeble and sore broken; I have roared by the disquietness of my heart. LORD, all my desire is before Thee. My heart panteth, my strength faileth me; as for the light of mine eyes, it is also gone from me. (Job vi. 11.; xvi. 6, 7. Psal. xxxi. 10.; cxliii. 7.; xxii. 14, 15; xxxviii. 8—10.)

2. *A Prayer (in the Language of the Holy Scriptures) for one who is conscious of his Weakness.*

In Thee, O LORD, do I put my trust, let me never be ashamed; deliver me in Thy righteousness. Bow down Thine ear to me, deliver me speedily: be Thou my strong rock for an house of defence to save me. For Thou art my rock and my fortress; therefore for Thy name's sake, lead me and guide me: . . . . for Thou art my strength. Hear me, O LORD, have mercy upon me: LORD, be Thou my Helper. Make haste to help me, O LORD, my salvation. O spare me that I may recover strength before I go hence, and be no more. Hear me speedily, O LORD: my spirit faileth; hide not Thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy loving kindness in the morning: for in Thee do I trust: cause me to know the way wherein I should walk, for I lift up my soul unto Thee. Mine eyes are unto Thee, O God the LORD; in Thee is my trust, leave not my soul destitute. Cast me not off in the time of old age; forsake me not when my strength faileth. My soul melteth for heaviness; strengthen Thou me, according to Thy word. Hold up my goings in Thy paths, that my footsteps slip not. Remember me, O LORD, with the favor that Thou bearest unto Thy people; O visit me with Thy salvation, that I may see the good of Thy chosen; that I may rejoice in the gladness of Thy nation; that I may glory with thine inheritance. (Psal. xxxi. 1—4.; xxx.

10.; xxxviii. 22.; xxxix. 13.; cxliii. 7, 8.; cxli. 8.; lxxi. 9.; cxix. 28.; xvii. 4., cvi. 4, 5.)

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2. *Another Prayer, on the same Occasion, from the Liturgy.*

O Lord, who seest that I have no power, of myself, to help myself, raise up Thy great power, I beseech Thee, and with great might succor me. And as Thou knowest me to be set in the midst of so many and great dangers, that by reason of the frailty of our nature, I cannot alway stand upright, grant to me such strength, as may support me in all dangers, and carry me through all temptations. Thou, O God, art the protector of all that trust in Thee, and without Thee nothing is strong, nothing is holy. Increase and multiply upon me Thy mercy, that, Thou being my ruler and guide, I may so pass through things temporal, that finally I lose not the things eternal. Grant this, O Heavenly Father, for Jesus Christ's sake. Amen.

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3. *Promises of Strength and Support.*

The salvation of the righteous is of the Lord; he is their strength in the time of trouble. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord. [The righteous] shall not be moved for ever. . . . He

shall not be afraid of evil tidings; his heart is fixed, trusting in the LORD. His heart is established; he shall not be afraid. The LORD will give strength unto his people: the LORD will bless his people with peace. He giveth power to the faint: and unto them that have no might, he increaseth strength. . . . . They that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles: they shall run and not be weary, they shall walk and not faint. The LORD is their strength. He satisfieth the longing soul; and filleth the hungry soul with goodness. He shall deliver the needy when he crieth; the poor also, and him that hath no helper. He will keep the feet of his saints. The LORD upholdeth all that fall, and raiseth up all those that be bowed down. Though he fall, he shall not be utterly cast down; for the LORD upholdeth him with his hand. (Psal. xxxvii. 39.; xxxi. 24; cxxii. 6, 7.; xxxi. 11. Isa. xl. 29. 31.; xxviii. 8.; cvii. 9.; lxxii. 12. 1 Sam. ii. 9. Psal. cxlv. 14.; xxxvii. 24.)

God is faithful, who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way to escape, that ye may be able to bear it. Who will also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

And when ye shall see this, your heart shall rejoice; . . . . and the hand of the LORD shall be known towards his servants. The LORD is faithful, who shall stablish you and keep you from evil. (1 Cor. x. 13.; i. 8, 9. Rom. viii. 26. Isa. xlvi. 14. 2 Thess. iii. 3.)

Fear not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee, I will uphold thee with the right hand of my righteousness. For I, the LORD thy God, will hold thy right hand, saying unto thee, Fear not; I will help thee, saith the LORD, and thy Redeemer, the Holy One of Israel. My grace is sufficient for thee; for my strength is made perfect in weakness. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick. (Isa. xli. 10, 13, 14. 2 Cor. xii. 9. Ezek. xxxiv. 16.)

II. *Complaint and Prayers of an afflicted Soul.*

1. *Complaint of a deeply afflicted Soul.*

How long wilt thou forget me, O LORD? For ever? How long wilt Thou hide Thy face from me? My God! My God! why hast Thou forsaken me? Thy wrath lieth hard upon me. My spirit is overwhelmed within me; my heart within me is desolate. My soul also is sore vexed; but thou, O LORD, how long? Hear my prayer, O LORD, and give ear unto my cry. O spare me

that I may recover strength, before I go hence and be no more. (Psal. xiii. 1.; xxii. 1.; lxxxviii. 7.; cxliii. 4.; xxxix. 13.)

O that I were as in months past, as in the days when God preserved me; . . . . when the secret of God was upon my tabernacle. O my God, I cry in the day-time, but Thou hearest not; and in the night season, and am not silent. I watch, and am as a sparrow alone upon the house-top. My bones are pierced in me in the night season, and my sinews take no rest. Thou holdest mine eyes waking; I am so troubled that I cannot speak. As a servant earnestly desireth the shadow, and as an hireling looketh for *the reward* of his work, so am I made to possess months of vanity, and wearisome nights are appointed unto me. When I lie down, I say, "When shall I arise, and the night be gone?" And I am full of tossing to and fro, unto the dawning of the day. When I say, "My bed shall comfort me, my couch shall ease my complaint;" then Thou scarest me with dreams, and temptest me through visions. My soul is weary of my life, I will speak in the bitterness of my soul. O that I might have my request, and that God would grant me the thing that I long for. O that Thou wouldest hide me in the grave! that Thou wouldest keep me in secret, until Thy wrath be past; that Thou wouldest appoint me a set time and remember me. (Job xxix. 2. 4. Psal. xxii. 2.; cii. 7. Job xxx. 17. Psal. lxxvii. 4. Job vii. 2—4.; xiii. 14.; x. 1.; vi. 8.; xiv. 13.)

2. *Prayers, in the Language of Scripture, for Persons under Spiritual Distress.*

(1.) O Lord! hear, when I cry with my voice; have mercy also upon me, and answer me. Hide not Thy face from me; put not Thy servant away in anger. Thou hast been my help; leave me not, neither forsake me, O God of my salvation. Cast me not away from Thy presence. Take not Thy Holy Spirit from me. Return, O Lord! How long? And let it repent Thee concerning thy servants. Return, O God of Hosts; look down from heaven, and behold and visit this vine, and the vineyard which Thy right hand hath planted. (Psal. xxvii. 7. 9.; li. 11.: xc. 13.; lxxx. 15, 16.)

Why standest Thou afar off, O God? Why hidest Thou Thyself in times of trouble? Arise, O Lord! O God, lift up Thine hand: forget not the afflicted. Turn us again, O Lord God of Hosts; cause Thy face to shine, and we shall be saved. Awake! Why sleepest thou, O Lord! Arise; cast us not off for ever. Turn us, O God of our salvation, and cause Thine anger towards us to cease. Wilt thou be angry with us for ever? Wilt thou draw out thine anger to all generations? Wilt Thou not revive us again, that Thy people may rejoice in Thee? Shew us Thy mercy, O Lord, and grant us Thy salvation. There be many that say, Who will shew us any good? Lord, lift thou up the light of Thy countenance upon us. (Psal. x. 1. 12.: lxxx. 20.; xliv. 23.; lxxxv. 4—7.; iv. 6.)

(2.) Hear me, O LORD; for Thy loving-kindness is good; turn unto me according to the multitude of Thy tender mercies, and hide not Thy face from Thy servant: for I am in trouble. Hear me speedily: draw nigh to my soul, and redeem it: deliver me because of mine enemies. (Psal. lxix. 16—18.)

Consider and hear me, O Lord my God; lighten mine eyes lest I sleep *the sleep* of death. My soul is sore vexed; but thou, O LORD, how long? Return, O Lord; deliver my soul; O save me for Thy mercies' sake. Make Thy face to shine upon Thy servant. Look upon me and be merciful unto me, as Thou usest to do unto those that love Thy name. (Psal. xiii. 4.; vi. 3, 4.: xxxi. 16.; cxix. 132.)

(3.) O LORD, correct me, but with judgment; not in Thine anger, lest Thou bring me to nothing. Be not far from me, for trouble is near; for there is none to help. O my strength! Haste Thee to help me. Turn Thee unto me, and have mercy upon me; for I am desolate and afflicted. Make Thy face to shine upon Thy servant and teach me Thy statutes. Forsake me not, O LORD; O my God, be not far from me. Make haste to help me, O LORD my salvation, O God, in the multitude of Thy mercy, hear me,—in the truth of Thy salvation. Strengthen me, help me; uphold me with the right hand of Thy righteousness; that my heart may be established unblameable in righteousness before Thee, at

the coming of our Lord Jesus Christ with all his saints. Amen. (Psal. xxv. 16.; cxix. 35.; xxxviii. 21, 22.: lxix. 13. Isa. xli. 10. 1 Thess. iii. 13.)

(4.) Hear my cry, O God! Attend unto my prayer. From the end of the earth will I cry unto Thee, when my heart is overwhelmed: lead me to the rock that is higher than I. O Lord! rebuke me not in Thine anger: neither chasten me in Thy hot displeasure. Have mercy upon me, O Lord, for I am weak. O Lord, heal me, for my bones are vexed: my soul is also sore vexed. Withhold not Thy tender mercies from me, O Lord: let Thy loving-kindness and thy truth continually preserve me. Let Thy mercies also come unto me, O Lord; even Thy salvation, according to Thy word. Let, I pray thee, Thy merciful kindness be for my comfort, according to Thy word unto Thy servant. Amen. (Psal. lxi. 1, 2.; vi. 1, 2.; xl. 11.; cxix. 41. 76.)

3. *Other Prayers for Persons under Spiritual Distress.*

(1.) *From the Liturgy.*

O Blessed Lord, the Father of all mercies, and the God of all comforts, I beseech Thee, look down in pity and compassion upon me Thy afflicted servant. Thou writest bitter things against me, and makest me to possess my former

iniquities; Thy wrath lieth hard upon me, and my soul is full of trouble. But, O merciful God, who hast written Thy holy word for our learning, that we through patience and comfort of thy Holy Scriptures might have hope: Give me a right understanding of myself, and of Thy threats and promises, that I may neither cast away my confidence in Thee, nor place it any where but in Thee. Give me strength against all my temptation, and heal all my distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up Thy tender mercies in displeasure; but make me to hear of joy and gladness, that the bones which Thou hast broken may rejoice. Deliver me from fear of the enemy, and lift up the light of Thy countenance upon me; and give me peace through the merits and mediation of Jesus Christ our Lord.

(2.) *Another Prayer on the same Occasion.*

O my dear God and most merciful Father, who hast not only directed but encouraged me in all my troubles to call upon Thee: Hear, I beseech Thee, the complaints that I now make, and the prayers which I pour forth in the anguish and bitterness of my spirit; for Thou hast shown me heavy things, O God, and in the midst of all my prosperity, hast been pleased to mingle a bitter cup for me.

What the troubles of my heart are, how heavy they lie upon me, how deeply they wound me, I

need not labor to express to Thee, for all my comfort is, that nothing is hidden from Thee. For, not only the blessings which Thou hast poured upon me through all the minutes and moments of my life, but the afflictions which I now groan under, come from the same hand, to arouse me and awake me to a more devout and earnest way of serving Thee.

And since it is Thy own work, look down with the more pity on this wounded soul of mine. See, O my God, how I pant and labor under the heavy scourge of thy displeasure; a scourge which my own sins have twisted, and mine own iniquities have drawn down upon me.

But, O my dear Father, to whom it is more easy to do all things, than for me to ask any thing that is good;—Thou that has promised to all them that love thee, that they shall not be tempted farther than they shall be able to bear:—Give, I beseech Thee, that measure of grace and patience to Thy sad and afflicted servant; that I may not only endure what Thou layest upon me; but entirely, willingly, and cheerfully submit my will to Thine.

And, O thou God of comfort and Spirit of all consolation, be not only with me, but with all of my relations, that mourn in secret either for their own sins or sufferings, or whatsoever bitterness Thou shalt think fit to lay upon us. O teach us all to look up to the hand from whence these judgments come, to kiss, and to adore it. And when Thou hast done so, let Thy mercy go one step farther with me, and compose my troubled mind into such a calm, that none of my

sufferings,—whatsoever they are or may be—may either make me repine at Thy judgments or despair of Thy mercies: But, rather, let all that is afflictive to me, serve only to wean me from the world, and draw me the nearer unto Thee. But, because this cannot be done without Thee, O thou Preserver of men, behold I throw myself and all that is dear to me, clearly and entirely into Thine arms, to do with me whatsoever shall be good in Thine eyes.

And therefore, amidst all the unquiet thoughts which now trouble and disorder me, say unto me, as Thou didst to Thy disciples in the storm, "Fear not! It is I." Or else, if Thou shalt find it better for me, that I should find no calm abroad in the midst of the various changes and chances of this world, let me find it at least in my own breast and bosom; and possess my soul in patience, whatever other storms Thou shalt please to raise against me: that, so being placed under the shadow of Thy wings and refreshed here with the comforts of Thy Spirit, I may long earnestly for that blessed day, when all tears shall be wiped from mine eyes, and all sorrows shall be forgotten.

Grant this, O my God, for Thy Son's sake, who sits at Thy right hand to mediate for me:—Grant it for thy Holy Spirit's sake, who pleads for me and all that love Thee with groans that cannot be expressed:—Grant it for Thine own sake, O my God, who art never more Thyself than when, in the midst of judgment, Thou remeberest mercy. Amen. Amen.

(3.) *Another Prayer on the same Occasion.*

Almighty God, who beholdest with compassion and mercy the weaknesses and frailties of us Thy sinful creatures; Look down on me, I beseech Thee, and deliver me, if it be Thy blessed will, from the distress of mind under which I labor. Strengthen my judgment, and inform my understanding, that I may rightly know my duty: and grant that I may act on all occasions, and in every circumstance of life, in the manner most acceptable to Thee. Pardon my secret sins and infirmities; and preserve me from all wilful neglects and offences. If thou seest it consistent with Thy glory and the everlasting welfare of my soul, fill me with that fervency of affection towards Thee, and with that measure of spiritual comfort and assurance, which may preserve my mind in a frame of cheerfulness and composure. But, if trouble and bitterness of mind be more expedient for me, continue to me both this and all other afflictions which Thou seest most conducive to my future happiness; and grant that I may bear them with patience and resignation. Let Thy Holy Spirit direct and support me under every trial, and enable me so to walk in Thy faith and fear, that I may at last be received into Thy heavenly kingdom through the merits and mediation of Thy Son Jesus Christ my blessed Lord and Saviour. Amen.

(4.) *Another Prayer on the same Occasion.*

O Blessed Lord, the Father of mercies and the God of all comfort! I beseech Thee, look down with pity and compassion upon me Thine afflicted servant. Unto Thee do I cry for help. O thou great Physician of Souls, uphold and comfort my weak and dejected spirit; strengthen it against all inordinate vain fears and terrors; and deliver me from all those unprofitable troubles and scruples of conscience, with which I am oppressed. I am conscious, O Lord, that I deserve this punishment for my past sins, and that I reap the just reward of my former iniquities. But I am heartily sorry for having offended Thee, and truly repent of all my misdoings: and therefore I implore, for the sake of my Saviour's merits, that by Thy pardon and peace I may be cleansed from all my sins, and may serve Thee with a quiet mind all my days. Let my present uneasiness and disorder make me humble and patient, and teach me to put my trust and confidence in Thee. I entirely submit to Thy blessed will, till Thou shalt think fit to remove the torment I groan under; beseeching Thee, in the mean time, to enable me to bear it by the support of Thy Holy Spirit; and when I am prepared for so great a mercy, deliver me from my trouble; lift up the light of Thy countenance upon me, and give me peace, through the merits and mediation of Jesus Christ my blessed Saviour and Redeemer. Amen.

4. *Promises addressed to a troubled and afflicted Mind.*

Selection I.

The Lord forsaketh not His saints. He delivereth the poor in his affliction; for He hath not despised nor abhorred the affliction of the afflicted; neither hath He hid His face from him, but when he cried unto Him, He heard. In all their affliction he was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them, and He bare them and carried them. (Psal. xxxvii. 28. Job xxxvi. 15. Psal. xxii. 24. Isa. lxiii. 9.)

Blessed is the man whom Thou chastenest, O Lord, and givest him rest from the days of adversity; for the Lord will not cast off His people, neither will He forsake His inheritance. His soul was grieved for the misery of Israel. He regarded their affliction when He heard their cry. For His anger endureth but a moment: in His favor is life. Weeping may endure for a night, but joy cometh in the morning. (Psal. xciv. 12—14. Judg. x. 16. Psal. cvi. 44. xxx. 5.)

The Lord is merciful and gracious, slow to anger and plenteous in mercy. He will not always chide, neither will He keep His anger for ever. He hath not dealt with us after our sins, nor rewarded us according to our iniquities; for, as the heaven is high above the earth, so great is His mercy towards them that fear Him. God, even our Father, hath loved us, and hath given us everlasting consolation and a good hope through grace. (Psal. ciii. 8—11. 2 Thess. ii. 16.)

The LORD will wait that He may be gracious unto you: for the LORD is a God of judgment. Blessed are all they that wait for Him. A bruised reed will He not break, and smoking flax will He not quench, till He send forth judgment unto victory. He retaineth not His anger for ever, because he delighteth in mercy. The LORD will not cast off for ever; but though He cause grief, yet will He have compassion according to the multitude of His mercies. For He doth not afflict willingly nor grieve the children of men. (Isa. xxx. 18. Matt. xii. 30. Mic. vii. 18. Lam. iii. 31—33.)

Thou art a God ready to pardon, gracious and merciful, slow to anger and of great kindness. With Thee is the fountain of life; and in Thy light we shall see light. I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging their bread. He shall pray unto God, and He shall hear him, and He will be favorable unto him, and he shall see His face with joy. (Neh. ix. 17. Psal. xxxvi. 9.; xxxvii. 25. Job xxxiii. 26.)

The LORD is nigh unto all them that call upon Him, to all that call upon Him in truth; to set up on high those that be low; that those which mourn may be exalted to safety. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For, as the sufferings of Christ abound in us, so our consolation also

aboundeth by Christ. (Psal. cxlv. 18. Job v. 11. 2 Cor. i. 3—5.)

The LORD your God . . . is gracious and merciful, slow to anger and of great kindness, and repenteth Him of the evil. He will have compassion upon us. In that day thou shalt say, O Lord! I will praise Thee: though Thou wast angry with me, Thine anger is turned away, and Thou comfortedest me. Behold, God is my salvation: I will trust and not be afraid; for the LORD JEHOVAH is my strength and my song, He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation: and in that day ye shall say, Praise the LORD, call upon His name, declare His doings among the people, make mention that His name is exalted. Sing unto the LORD, for He hath done excellent things: this is known in all the earth. (Joel ii. 31. Mic. vii. 19. Isa. xii. 1—5.)

Thus saith the LORD:—If they break my statutes and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. When the poor and needy seek water and there is none, and their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them. I will bring the blind by a way they knew not; I will lead them in paths they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. (Psal. lxxxix. 31—33. Isa. xli. 17.: xlii. 16.)

Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still. Therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD. I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me and he was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and will restore comforts unto him. But Zion said:—The LORD hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget; yet will I not forget thee. Return, thou backsliding Israel, saith the LORD, and I will not cause mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger for ever. For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee, for a moment: but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. (Isa. lvii. 16—19.; xlix. 14, 15. Jer. iii. 12. Isa. liv. 7, 8.)

I [said our adorable Redeemer]—I will pray the Father, and He shall give you another comforter, that he may abide with you for ever; *even* the Spirit of truth, whom the world cannot receive because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you and shall be in you. I will not leave you comfort-

less; I will come unto you. Lo! I am with you alway, even unto the end of the world. Amen. (John xiv. 16—18. Matt. xxviii. 20.)

Selection II.

How excellent is Thy loving-kindness, O God! Therefore do the children of men put their trust under the shadow of Thy wings. I will hear what God the Lord will speak; for He will speak peace unto His people and to His saints: but let them not turn again to folly. Surely, His salvation is nigh them that fear Him. They cried unto the Lord in their trouble, and He delivered them out of their distresses. (Psal. xxxvi. .; lxxxv. 8, 9.; cvii. 6. 13.)

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. For I have satiated the weary soul, and I have replenished every sorrowful soul. I will feed my flock, and will cause them to lie down, saith the Lord God. I will feed them upon a good pasture, and upon the high mountains of Israel shall their food be. There shall they lie in a good fold, in a fat pasture shall they feed upon the mountains of Israel. (Matt. xi. 28—30. Jer. xxxi. 25. Ezek. xxxiv. 15. 14.)

I will make a covenant of peace with them; it shall be an everlasting covenant with them: and

I will place them and multiply them, and will set my sanctuary in the midst of them for evermore. I will dwell in them and walk in them: and I will be their God and they shall be my people. The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee. Be of good cheer: it is I, be not afraid. Fear not, little flock: for it is your Father's good pleasure to give you the kingdom. Peace I leave with you, my peace I give you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. (Ezek. xxxvii. 26. 2 Cor. vi. 16. Isa. liv. 10. Mark vi. 50. Luke vii. 32. John xiv. 27.)

Fear not: for behold I bring you good tidings of great joy. Rejoice ye with Jerusalem, all ye that love her; rejoice for joy with her, all ye that mourn for her: that ye may be satisfied with .... her consolations. For thus saith the LORD: Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem. The remnant of Israel shall not do iniquity, nor speak lies: neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid. Sing, O daughter of Zion! shout, O Israel! Be glad and rejoice with all the heart, O daughter of Jerusalem. The LORD hath taken away thy judgments; he hath cast out thine enemy. The LORD is in the midst of thee: thou

shalt not see evil any more. There is a river, the streams whereof shall make glad the city of God: God is in the midst of her, she shall not be moved. God shall help her, *and that* right early. In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy, he will rest in his love; he will joy over thee with singing. (Luke ii. 10. Isa. lxvi 10—13. Zeph. iii. 13, 14. Psal. xlvi. 4, 5. Zeph. iii. 16, 17.)

SECTION III.

PRAYERS AND MEDITATIONS UNDER SORROW AND DESPONDENCY.

Fearfulness and trembling are come upon me, and HORROR HATH OVERWHELMED me.—Psalm lv. 5.

1. *Observations on Seasons of Desertion, or supposed Absence of the Holy Spirit.*

"There are seasons in the lives of good men, when their sense of spiritual things is comparatively dull; and many, at these times, have been alarmed with the idea of being totally deserted by the Spirit, and have fallen into a state of DESPONDENCY. But if there were no other proof that the grace of God is still vouchsafed to them, their uneasiness alone would evince it. While pain is felt, the surgeon apprehends not

a mortification. But the alarm, it may be presumed, is, to the pious Christian, unnecessary. For it is certain that the visitations of the Holy Spirit are sometimes more sensible than at others; and that when they are not sensible at all, its guidance and benign protection may continue unaltered. The light sometimes shines with a bright and strong effulgence, to guide us into the right way; but while we are proceeding in it safely and regularly, and without an inclination to deviate, or immediate danger of falling, the rays may be emitted less powerfully, because less necessary. The moment there appears danger of wandering or of stumbling, the lamp is ready to shine with instantaneous radiance. Thus an infant, just beginning to walk, is guided by the parent's hand, watched with the parent's eye, and encouraged by the parent's voice, and yet it is often permitted to go alone, without assistance or encouragement, in order to exercise its strength, and to give it a due degree of confidence. But the tender mother may still hold the leading-string unobserved by the infant, and, at the very first lapse, save the fall. The sun, though obscured by clouds, affords both light and warmth, guides mankind in all their operations, and supports both animal and vegetative life.

"The mistaken opinion that ecstasy and rapture are always necessary to evince the presence of the Holy Spirit, has brought the doctrine into discredit among the sober and rational, and introduced much misery among the ignorant, the weak, and the fanciful. The sober and rational neither experienced such ardor without *intermission*, nor did they believe the nature of man,

as he is now constituted, capable of supporting it. The ignorant, the weak, and the fanciful, endeavoring to raise themselves to a height which they could either not reach or not maintain, fell from disappointment to dejection, and from dejection to despair. In truth, the influence of the Spirit rushes not like a continual torrent, but flows as a gentle river, which, indeed, for the most part, displays its silver surface in the meadows, but may sometimes conceal itself, without being lost, in a subterranean channel.

"While we retain faith, hope, and charity, and while we seek the favor of God in fervent prayer, we have every reason to believe that GRACE abounds in us, though we should not, for a considerable time, be favored with the livelier experience of its immediate energy. If we persevere in a virtuous course, we may rest assured that God will, at all proper intervals, and for our reward and encouragement, shew us the light of his countenance.

"Let the pious Christian remember, that HOPE is placed, in the celebrated enumeration of Christian virtues, next to faith, and before charity. Let him therefore take care not to indulge the least tendency to such melancholy ideas of desertion as may lead to despair. God will not behold a sincerely contrite heart, anxious to find grace, without affording it; and though, for wise purposes of trial, it is possible that he may not, for a short time, bestow it in its more *sensible* influences, yet there is every reason to believe, that he who *sincerely grieves* because he thinks himself less *favored* by the *Holy Spirit*

than usual, is, on that very account, in a STATE OF GRACE, and therefore SAFE."*

II. *Prayers under Sorrow and Despondency.*

1. *A Prayer in the Language of Scripture.*

Unto Thee will I cry, O LORD, my rock, be not silent to me: lest, if Thou be silent to me, I become like them that go down into the pit. Hear the voice of my supplication when I cry unto Thee. The troubles of my heart are enlarged: O bring Thou me out of my distress. Look upon mine affliction and my pain, and forgive all my sins. Restore unto me the joy of Thy salvation; and uphold me with Thy free spirit. Heal me, O LORD, and I shall be healed; save me, and I shall be saved. Bow down Thine ear, O LORD, and hear me: for I am poor and needy. O Thou, my God, save Thy servant, that trusteth in Thee. Be merciful unto me, O LORD: for I cry unto Thee daily. Rejoice the soul of Thy servant: for unto Thee, O LORD, do I lift up my soul. For Thou, LORD, art good and ready to forgive: and plenteous in mercy unto all them that call upon Thee. Give ear, O LORD, unto my prayer: and attend to the voice of my supplications. Teach me Thy way, O LORD, I will walk in Thy truth: unite my heart

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* Dr. Knox's Christian Philosophy, section xxxiii.

to fear Thy name. Let my cry come before Thee, O Lord: give me understanding according to Thy word. Let my supplication come before Thee: deliver me according to Thy word. Return, O Lord; how long? O satisfy us early with Thy mercy, that we may rejoice, and be glad all our days. I have entreated Thy favor with my whole heart: be merciful unto me, according to Thy word. And my soul shall be joyful in the Lord: it shall rejoice in His salvation. (Psal. xxviii. 1, 2.; xxv. 17, 18.; li. 12.; Jer. xvii. 14.; Psal. lxxxvi. 1—6. 11.; cxix. 169, 170.; xc. 13, 14.; cxix. 58.; xxxv. 9.)

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2. *A Meditation in the Language of Scripture under Despondency.*

O God, Thou art my God, for ever and ever. Be Thou my guide unto death. My heart is sore grieved within me, and the terrors of death are fallen upon me. Behold, Thou hast made my days as an hand breadth, and mine age is as nothing before Thee. Verily every man at his best estate is altogether vanity. When Thou with rebukes dost correct man for iniquity, Thou makest his beauty to consume away like a moth: surely every man is vanity. And now, Lord, what wait I for? My hope is in Thee. Hear my prayer, O Lord, and give ear unto my cry: hold not Thy peace at my tears. Remove Thy stroke away from me: I am consumed by the blow of Thine hand. O spare me, that I may receive strength, before I go hence and be no

more. My soul cleaveth unto the dust; O quicken Thou me, according to Thy word. And when the sorrows of death compass me, let not the pains of hell get hold upon me. (Psal. lxiii. 1. xlviii. 14.; lv. 4.; xxxix. 6. 11. 8. 12. 10. 13.; cxix. 25.; cxvi. 3.)

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3. *A Prayer in Sorrow and Despondency.*

O Eternal God, Father of Mercies, and God of all comfort, with much mercy look upon the sorrows of Thy servant. The waters are gone over me, and I stick fast in the deep mire; and my miseries are without comfort, because they are the punishments of my sin. Lord! pity me: Lord! let Thy grace refresh my spirit. Let Thy comfort support me; Thy mercy pardon me, and never let my portion be among hopeless and accursed spirits: for Thou art good and gracious: and upon Thy mercies do I humbly cast myself. Grant that I may never let my hold go, and do Thou with me what seemeth good in Thine eyes. I cannot suffer more than I have deserved, and yet I can need no relief so great as thy mercy is: for Thou art infinitely more merciful than I can be miserable: and Thy mercy, which is above all thine own works, is transcendently above all my sin and all my misery. Holy Jesus! let me trust in Thee for ever, and let me never be confounded. Amen.

4. *A Prayer against Despair.**

O God of Mercy, forasmuch as I have many ways transgressed thy holy precepts, contemned Thee our Lord and Maker, and offended Thy Divine Majesty, greatly am I grieved in mind, and stand wonderfully in fear of Thine everlasting displeasure. And although Thine holy word doth tender me pardon and remission of my sins truly, yet have I not grace as yet to apprehend the same: for busy is our most cruel and crafty adversary, and doth labor to bring us from all hope and comfort of salvation. The only remedy, which we have against this our deadly adversary, is, that we never doubt of Thy grace and readiness to forgive our sins. Comfort us at all times, especially at the hour of death, and give us grace to fasten all our confidence and trust on Thee, and never to think any offence greater than Thou canst and wilt pardon.

O loving and ever-living God, the lively fountain of all grace, overflowing the whole world with the river of Thy mercy: enlighten mine understanding, increase my faith, that I may truly know and assuredly believe the death and merits of Christ Thy Son: the least drop of whose most precious blood is of more efficacy and power to save me than all my enormities and heinous sins to condemn me. Look upon me, O my Saviour, with those eyes of pity and fatherly com-

* From an imperfect copy of the "Poor Man's Rest," a manual of devotion, apparently printed before the end of the sixteenth century.

passion, wherewith Thou didst behold Peter after he denied Thee; lest otherwise I despair, and so commit the sin against the Holy Ghost.

Give me, Lord, the holy help of Thy Sacred Spirit, that when Satan doth accuse me, and my conscience beareth witness against me, when the thoughts of hell and death do dismay me, when the snares of death, and horrible temptations would entrap me, when the whole world forsakes me, and all things set themselves against me;—THEN strengthen me, I beseech Thee, that I forsake not Thee my Saviour, and fall from hope of Thy free mercy.

O comfort mine heart with an inward assurance and seal of mine adoption in Thy Son, in whom the forgiveness of sins is promised unto all believers. Call to mind thy holy covenant entered into with us at our baptism, and the promise thereunto annexed,—He that believeth, and is baptized, shall be saved: and grant that I may evermore consider the same to my perpetual comfort. Amen.

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5. *Promises, addressed to those who are in Sorrow and Despondency.*

If thou shalt seek the LORD thy God, thou shalt find Him, if thou seek Him with all thy heart, and with all thy soul. When thou art in tribulation, if thou shalt turn unto the Lord thy God, and shalt be obedient unto His voice: (for the LORD thy God is a merciful God: (he will

not forsake thee, neither destroy thee. Thou shalt weep no more: He will be very gracious unto thee at the voice of thy cry; when He shall hear it, He will answer thee. He will fulfil the desire of them that fear Him; He also will hear their cry, and will save them. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. He healeth the broken in heart, and bindeth up their wounds He that trusteth in the LORD, mercy shall compass him about. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall, doubtless, come again with rejoicing, bringing his sheaves with him. The eyes of the LORD are upon the righteous, and his ears are open unto their cry. And the LORD God will wipe away tears from off all faces. (Deut. iv. 29—31. Isa. xxx. 19. Psal. cxlv. 19.; xxxiv. 18.; cxlvii. 3.; xxxii. 10.: cxxvi. 5, 6.; xxxiv. 15. Isa. xxv. 8.)

Weep not. Blessed are they that mourn, for they shall be comforted. For I know the thoughts that I think towards you, saith the LORD; thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me and find me, when ye shall search for me with all your heart; and I will be found of you, saith the LORD. Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me. (Luke vii. 13. Matt. v. 4. Jer. xxix. 11—14. Psal. l. 15.)

SECTION IV.

DEVOTIONS FOR THOSE WHO ARE PERPLEXED WITH DOUBTS AND TEMPTATIONS.

Watch and pray, that ye enter not into temptation.—Matt. xxiv. 14.

1. *A General Prayer for one who is perplexed in Mind.*

O Righteous Lord, Thy justice has brought me to reap the bitter fruits of my own evil ways, and to possess mine iniquities. My sins at length have taken hold upon me; thou writest bitter things against me, and thy fierce wrath goeth over me. Thy terrors do even distract my thoughts. My spirit is quite broken within me by reason thereof, and my heart faileth me. But, O Gracious God, though I be troubled and cast down, let me not fall, I humbly entreat thee, into utter despair. Whilst I live, let me not forego the hopes of Thy mercy, nor the care of my own return to my duty. When I groan under my burthens, make me to flee unto Thee for ease. When I am terrified with my former sins, let me make haste to forsake the same. When I am struck with the sting of my own guilt, enable me, O Jesu, to look up to Thy cross, and to the merits thereof; and to rest my heart upon the same by true repentance. When I am most mistrustful of myself, let me not mistrust Thee, nor call in question any comfortable promises of Thy free grace and mercy.

O Father! let Thy smiting reclaim and amend me, and then let Thy comforts revive me. Let Thy dear Son's most precious blood expiate all my sins, and let His grace cure them. And instead of these most just and deserved terrors, wherewith Thou now takest vengeance for the same, Lord, let me have Thy mercy to forgive my sins, and cause me to hear the voice of peace, to quiet and comfort my amazed conscience, for the sake of my only Saviour and Redeemer, Jesus Christ. Amen.

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2. *A Prayer for one who is full of Doubts.*

O Lord, the Father of Mercies, and the God of all comfort, I acknowledge and adore Thine eternal power, wisdom, and goodness. I render Thee my most hearty thanks for all the benefits Thou hast freely bestowed on me, from my first coming into the world until this time. "Many, O Lord my God, are thy wonderful works which are to us-ward, they cannot be reckoned up in order unto Thee: if I would declare and speak of them, they are more than can be numbered." Above all, I bless Thee for that great demonstration of Thy love and good will to mankind in Christ Jesus, whom Thou hast sent into the world to save sinners; and for bringing me to a clear knowledge of Him, faith in Him, and some love, I hope, towards Him, and unfeigned affection to Thy holy will, declared to us in His blessed Gospel.

O God, Thou hast taught me from my youth up, and hitherto hast been marvellously gracious to me. Hide not, I beseech Thee, Thy face now from me, and put not Thy servant away in displeasure. Thou hast been my help, leave me not, neither forsake me, O God of my salvation: but for Jesus Christ his sake, I humbly entreat Thee to pardon and pass by all my neglects of Thee, and unthankfulness to Thee, and offences against Thee. And as I here sincerely devote and dedicate my whole self, soul, and body, to Thy service, so help me, O my God, and further me in the performance of my duty, by the grace of thy Holy Spirit. To Thee all hearts are open, and from Thee no secrets are hid: deal with me according to the earnest desire, and full purpose of my soul, to conform myself in all things to Thy holy will.

Settle in me an unmovable faith in Thy infinite mercies, a constant love, and cheerful affection to my duty, and a readiness of heart to obey Thee, and to submit to Thy wise appointments in every condition. The whole earth is full of Thy mercy; Thou openest thy Hand, and satisfiest the desire of every living thing: O refuse not the humble desires of my poor soul, which gaspeth after Thee, even as the thirsty land. Thou who givest to the beasts their food, and to the young ravens when they cry, O satisfy me early with Thy mercies that I may rejoice and be glad all my days. Compose my broken and disturbed thoughts, quiet my troubled and disordered spirit, and appease all the ragings and tumults there, by a sweet sense of thy most tender

mercies, which have been ever of old, and endure continually.

Banish from me all causeless fears and jealousies; deliver me from all unprofitable sadness and dejections of spirit; keep me from rash judging of myself, and much more from charging Thee foolishly. Bestow upon me a cheerful spirit, by an humble hope in Thee, and by referring myself wholly to Thee. Endue me with such wisdom and uprightness, that I may neither neglect my duty, nor suspect Thy gracious acceptance of me. Give me a hearty zeal to do the best that I am able, and a settled persuasion that Thou requirest no more of me.

Defend me, O most gracious God, from dishonoring Thee, and my religion, by distrusting Thy goodness, and calling Thy loving-kindness in question towards those that are sincerely bent to please Thee. Remove all troublesome imaginations from me, and give me a clear understanding of Thee, and of myself. Or when I am in darkness and confusion of thoughts, grant me so much light and judgment, as not to conclude myself forsaken by Thee, but to reflect upon Thy long continued favors to me, and many deliverances of me; that so I may resolve still to hope in thee, to bear my present trouble patiently, and to resign my will absolutely to Thy good pleasure. And, good LORD, enable me to look beyond these clouds, to that blessed state whither my Saviour is gone, in which there is no darkness at all, and in an humble hope of coming to the same place where he is, to content myself with any condition, whilst I am here so far remote from that region of light and glory.

Hear me, most loving and merciful Father, I most humbly beseech Thee. Pity my great dulness and deadness of heart. Strengthen my weak and feeble endeavors. Support my fainting spirit, and cause it humbly to hope in Thee for ever. Confirm and establish every good thought, desire, and purpose, which Thou hast wrought in me. Perfect that which Thou hast begun. Make me to grow in wisdom, faith, love, and willing obedience. Conduct me hereafter so evenly and steadily, so peaceably and quietly, so cheerfully and securely in Thy ways, that I may glorify Thee whilst I live, by encouraging others to accompany me in Thy service: and when I come to die, may resign my soul unto Thee with an undisturbed mind, in a holy hope also of a joyful resurrection of the body at the great day of the Lord Jesus; to whom be glory and dominion for ever. Amen.

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3. *A Prayer for one who is disturbed with wicked and blasphemous Thoughts.*

O Lord God, the Father of our spirits, to whom all hearts are open, and all desires known; I humbly entreat Thee to succour me, thine unworthy servant, who labor under the burthen of wicked thoughts. Let Thy power and goodness be shown in healing my disordered mind. Cleanse the thoughts of my heart by the inspiration of Thine Holy Spirit. Suffer them not to be defiled by any profane or blasphemous suggestions; but

heal my soul, by enabling me to stifle and suppress all such thoughts as tend to rob me of my peace, or to deprive me of the comforts of religion. Enable me to be of an equal and steady temper, to be mild and gentle in my behavior, and to keep my hopes and fears within due bounds. Make me sensible of the wise and kind reasons of these afflictions; that, if they be duly improved, they may be powerful preservatives of my soul against the prevailing sins of a licentious age; may dispose me to compassionate the sufferings of others; and make me more thoroughly feel my own infirmities, and my need of divine assistance. Open my eyes, that I may see and know the wise and gracious dispensations of thy Providence; and, by humbling myself under them, may at length be lifted up, and made a partaker of that peace and joy which Thou bestowest upon all Thy faithful servants. Grant this, O Lord, for the sake of Jesus Christ, our only Mediator and Redeemer. Amen.

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4. *A Prayer for a Person who is under Doubts concerning the Lawfulness of any Action.*

O Lord God, the instructer of the ignorant, the light of all that are in darkness and error, and the fountain of all wisdom, knowledge, and truth; I desire above all things to please Thee, and to know and do Thy will: and it is a trouble and grief to me to consider that I have so often acted contrary to it. O give me a wise and under-

standing spirit, that I may know my duty, and a heart fully determined to practise it.

More particularly, O Lord, I address myself to Thee at this time, to enlighten my understanding, and inform my unsettled judgment how to determine safely in the affair concerning which at present I know not how to act. Show Thou me the way wherein I should walk, and leave me not to the weakness of my own reasoning ; which, without Thy enlightening grace, will lead me into error and confusion.

Give me, O Lord, I beseech Thee, such an honest and upright heart, that nothing in the world may ever be able to seduce me from my integrity. Let not the example of a multitude persuade me to do evil, nor the most powerful allurements of riches, honors, or any other worldly advantage, turn me aside from Thy commandments: but convince me more and more, how little it will profit me to gain the whole world, and lose my own soul; that being possessed of an awful fear of Thy displeasure, I may never dare to do any thing but what Thou approvest, and of which I may be able to give a comfortable account at the great day of the Lord Jesus.

Direct me, O my God, to those means, which will inform my understanding and satisfy my doubts: and if, after all my inquiries, I should fall into any unwilling mistake, O Lord, lay it not to my charge, nor let it ever provoke Thine anger against me. But, O Lord, if it is Thy good pleasure that I should still remain under doubts, give me grace, I beseech Thee, to submit to Thy

will, and to wait with patience until thou seest fit to instruct me better. And whatever worldly advantages I may lose by it, yet let me still have the comfort and support of a good conscience. Suffer me not to be so regardless of my eternal interest, as for the sake of any temporal advantage to forfeit Thy favor, which is better than all the enjoyments of this world.

O Lord! I leave myself in thy hands; and I most humbly beseech thee, to carry me through this and all other difficulties, and bring me to that blessed place of rest and peace, where I shall be out of all temptation and danger of offending thee, and where I shall love and praise Thee throughout all ages. Grant this, O merciful Father, for the sake and through the merits of my dear Redeemer, Jesus Christ. Amen.

III. *Prayers in Seasons of Temptation.*

1. *For Grace to overcome Temptation.*—(*From the Book of Common Prayer.*)

O God, who knowest that I am set in the midst of many and great dangers; raise up, I pray Thee, Thy power, and with great might succour me, that I may withstand the temptations of the world, the flesh, and the devil, and with a pure heart and mind may follow Thee the only God. Grant to me such strength and protection, as may support me in all dangers, and carry me through all temptations. Mercifully look upon my in-

firmities, and in all my dangers and necessities stretch forth Thy right hand to help and defend me. As I lean only on the help of Thy heavenly grace, may I be defended by Thy mighty power. Keep me both outwardly in my body, and inwardly in my soul. Order my unruly will and affections, and defend me evermore by Thy most gracious and ready help; that so, among the sundry and manifold changes of the world, I may be kept from all things hurtful, and led to all things profitable to my salvation.

O God, the Protector of all those that trust in Thee, without whom nothing is strong, nothing is holy, whose never-failing Providence ordereth all things in heaven and earth: keep me with Thy perpetual mercy; that, being ready both in body and soul, I may truly and faithfully serve Thee, may finally obtain Thy gracious promises, and be made a partaker of Thy heavenly treasure, through Jesus Christ our Lord. Amen.

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2. *A Prayer against Temptations.*

O God and Father of our Lord Jesus Christ, Thy name is great, Thine essence is infinite, Thy goodness is eternal, and Thy power hath no limit: Thou art the God and Lord of all, blessed for evermore. Look down in mercy and compassion from Thy dwelling, hear my prayers and supplications; and deliver me from all temptations of the world, the flesh, and the devil. Take not Thy grace from me: let me never want Thy help

in my need, nor Thy comfort in the day of my danger and calamity. Never try me beyond my strength, nor afflict me beyond my patience, nor smite me but with a father's love. I have no strength of my own; Thou art my confidence, my rock, and my strong salvation. Save me, O God, from the miseries of this world, and never let me suffer the calamities of the next. Rescue me from the evils I have done, and preserve me from the evils I have deserved: that, living before Thee with a clean heart, and undefiled body, and sanctified spirit, I may, at the day of judgment, be presented pure and spotless by the blood of the Lamb: that I may sing eternal hallelujahs in heavenly places to the honor of God our Saviour, who hath redeemed our souls from death, our eyes from tears, and our feet from falling. Grant this, in the richness of Thy mercy, through Jesus Christ our Lord. Amen.

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3. *A Prayer against the Temptation of the World, the Flesh, and the Devil.*

O most merciful and mighty God, the Fortress of the Faithful, a Rock of Defence, and a Refuge of all distressed souls, who knowest me to be set in the midst of so great dangers, that without Thy help I cannot avoid my ruin: I beseech Thee, keep my body and soul from all temptations and snares of the Devil, and suffer not my senses to wander abroad in matters of pleasures and delights, which are to no purpose.

Good Lord! take from me that which is deformed and polluted by my corrupt nature; and work and establish me in that which Thy grace hath wrought in me; that having Thy whole armor fitted unto me, I may be able to withstand all assaults of the enemy. Let me not be drawn away by sensuality or by any of the desires of the flesh, but give me power to tame my body; that, by sobriety, moderation, and abstinence from superfluous things, I may bring it into such subjection, as I may better serve Thee, and walk in the Spirit.

Lord, sequester me from the darkness, filthiness, and deceitfulness of this world, that I be not fashioned like unto it, to follow the multitude; but, being changed by the renewing of my mind, I may walk uprightly and godlily, looking for the blessed appearing of my Lord and Saviour Jesus Christ. O Lord, be favorable and gracious unto me in the day of trial, and lead me no farther into any temptation, than Thou wilt make me able to bear. Grant, O Lord, that I may with strong faith resist Satan, and by watching, fasting, and prayer, may mortify the lusts of the flesh; and, by continual meditation on Thy holy law, I may avoid the foolish vanities and dangerous pleasures of this world.

Let not knowledge puff me up; prosperity mislead me; poverty dismay me; sickness turn me into impatience; nor this life bring me to distrust in Thy providence, or force me to seek unlawful means to win them.

Arm me, O Lord, with Thy Spirit; encourage me with Thy presence; and let all Thy children

feel the effectual working of Thy power, which is ever made perfect through weakness, even for Jesus Christ his sake, our only Lord and Saviour. Amen.

CHAPTER II.

DEVOTIONS FOR THOSE WHO ARE "AFFLICTED IN BODY."

SECTION I.

PRAYERS ADAPTED TO A SEASON OF GREAT MORTALITY.

The LORD killeth and maketh alive; He bringeth down to the grave and bringeth up. 1 Sam. ii. 6.

1. *A Penitential Confession and Supplication during the Prevalence of a Pestilential Epidemic.**

O ALMIGHTY, most just, and merciful God, we here acknowledge ourselves most unworthy to lift up our eyes unto heaven; for our conscience doth accuse us, and our sins do reprove us. We

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* This admirable prayer is copied from "Certain Prayers collected out of a form of Godly Meditations," set forth by royal authority in 1603, and "imprinted at London by Robert Barker, printer to the king's most excellent majesty."

know also that Thou, Lord, being a just judge, must needs punish the sins of them which transgress Thy law. And when we consider and examine all our whole life, we find nothing in ourselves that deserveth any other thing but eternal damnation. But because Thou, O Lord, of Thy unspeakable mercy, hast commanded us in all our necessities to call only upon Thee; and hast also promised that Thou wilt hear our prayers, not for any our desert (which is none), but for the merits of Thy Son our only Saviour Jesus Christ, whom Thou hast ordained to be our only Mediator and Intercessor: we lay away all confidence in man, and do flee to the throne of Thy only mercy, by the intercession of Thy only Son our Saviour Jesus Christ.

And, first of all, we do most lament and bewail, from the bottom of our hearts, our unkindness and unthankfulness towards Thee our Lord; considering that besides those Thy benefits which we enjoy as Thy creatures, common with all mankind, Thou hast bestowed many and singular special benefits upon us, which we are not able in heart to conceive, much less in words worthily to express. Thou hast called us to the knowledge of Thy gospel. Thou hast released us from the hard servitude of Satan. Thou hast delivered us from idolatry, wherein we were utterly drowned, and hast brought us into the most clear and comfortable light of Thy blessed word; by the which we are taught how to serve and honor Thee, and how to live orderly with our neighbors in truth and verity. But we, most unmindful in times of prosperity of these Thy great benefits, have ne-

glected Thy commandments; have abused the knowledge of Thy gospel; have followed our carnal liberty and served our own lusts; and through our sinful life have not worshipped and honored Thee as we ought to have done.

And now, O Lord, being even compelled with Thy correction, we do most humbly confess, that we have sinned and most grievously offended Thee by many and sundry ways. And if Thou, O Lord, wouldest now, being provoked with our disobedience, so deal with us as Thou mightest and as we have deserved, there remaineth nothing else to be looked for, but universal and continual plagues in this world, and hereafter eternal death and damnation, both of our bodies and of our souls. For, if we should excuse ourselves, our own consciences would accuse us before Thee: and our own disobedience and wickedness would bear witness against us. Yea, even Thy plagues and punishments, which Thou dost now lay open upon us in sundry places, do teach us to acknowledge our sins. For, seeing, O Lord, that Thou art just, yea, even justice itself, Thou punishest no people without desert. Yea, even at this present, O Lord, we see Thy hand terribly stretched out to plague us and punish us. But although Thou shouldest punish us more grievously than Thou hast done, and for one plague send a hundred, if Thou shouldest pour upon us all those Thy testimonies of Thy most just wrath, which in times past Thou pouredst on Thine own chosen people of Israel: yet shouldest Thou do us no wrong, neither could we deny but we had justly deserved the same.

But yet, O merciful Lord, Thou art our God, and we nothing but dust and ashes: Thou art our Creator, and we the work of Thy hands; Thou art our pastor, we Thy flock: Thou art our Redeemer, and we Thy people redeemed. Wherefore punish us not, O Lord, in Thine anger, but chasten us in Thy mercy. Regard not the horror of our sins, but our unfeigned repentance. Perfect that work which Thou hast begun in us, that the whole world may know that Thou art our God and merciful Deliverer. Thy people Israel oftentimes offended Thee, and Thou most justly afflictedst them: but as oft as they returned into Thee, Thou didst receive them to Thy mercy. And though their sins were never so great, yet Thou always turnedst away Thy wrath from them, and the punishment prepared for them, and that for Thy covenant sake, which Thou madest with Thy servants, Abraham, Isaac, and Jacob. Thou hast made the same covenant with us (O heavenly Father) or rather a covenant of more excellency and efficacy: and that, namely, through the mediation of Thy dear Son Jesus Christ our Saviour, with whose most precious blood it pleased Thee, that this covenant should be, as it were, written, sealed, and confirmed.

Wherefore, O heavenly Father, we now, casting away all confidence in ourselves or any other creature, do flee to this most holy covenant and testament; wherein our Lord and Saviour Jesus Christ once offered himself a sacrifice for us on the cross, and hath reconciled us unto Thee for ever. Look, therefore, O merciful God, not upon

the sins which we continually commit; but upon our mediator and peacemaker Jesus Christ, that, by His intercession, Thy wrath may be pacified, and we again by Thy fatherly countenance relieved and comforted. Receive us also into Thy heavenly defence; and govern us by Thy Holy Spirit, to frame in us a newness of life, therein to laud and magnify Thy blessed name for ever; and to live every one of us, according to the several state of life whereunto Thou, Lord, hast ordained us, in godly fear and trembling before Thee.

And although we are unworthy (O heavenly Father) by means of our former evil life, to crave any thing of Thee; yet, because Thou hast commanded us to pray for all men, we most humbly here upon our knees beseech Thee to save and defend Thy Holy Church. Be merciful, O Lord, to all commonweals, countries, princes, and magistrates, and especially to this our realm, and to our most gracious King and governor. Increase the number of godly ministers; endue them with Thy grace, to be found faithful and prudent in their office. Defend the King's Majesty's council, and all that be in authority under him, or that serve in any place by his commandment for this realm.

We commend also to thy Fatherly mercy all those that be in poverty, exile, imprisonment, sickness, or any other adversity; and, namely, those whom Thy hand hath now touched with any contagious and dangerous sickness; which we beseech Thee, O Lord, of Thy mercy (when Thy blessed will is), to remove from us: and in the

mean time grant us grace and true repentance, steadfast faith, and constant patience, that, whether we live or die, we may always continue Thine, and ever praise Thy holy name, and by Thy great mercy be partakers of grace in this life, and eternal glory in the life to come. Grant us these and all other our humble petitions (O merciful Father) for Thy dear Son's sake Jesus Christ our Lord. Amen.

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2. *A Psalm from the Scriptures, for a Season of Pestilence.**

O come, let us humble ourselves, and fall down before the Lord: with reverence and godly fear. (Psalm xcv. 6. Heb. xii. 28.)

For He is the Lord our God: and we are the people of His pasture, and the sheep of His hand. (Psalm xcv. 7.)

Let us repent and turn every one from his evil ways: and the Lord will turn and repent, and turn away from His fierce anger, that we perish not. (Jonah iii. 8, 9.)

For Thy name's sake, O Lord, be merciful to our sin, for it is great. (Psalm xxv. 10.)

Have mercy upon us, O Lord, after Thy great goodness: according to the multitude of Thy mercies do away our offences.

Wash us thoroughly from our wickedness: and cleanse us from our sins. (Psalm li. 1, 2.)

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* From the Form of Prayer for the solemn Fast, held on March 21st, 1832.

O remember not our sins and offences: but according to Thy mercy think Thou upon us, for Thy goodness. (Psalm xxv. 6.)

Help us, O God of our salvation, for the glory of Thy Name: O deliver us, and be merciful unto us, for Thy Name's sake. (Psalm lxxix. 9.)

Behold, the eye of the Lord is upon them that fear Him: and upon them that put their trust in His mercy. (Psalm xxxiii. 17.)

To deliver their soul from death: their eyes from tears, and their feet from falling. (Psalm cxvi. 8.)

Thou art our King, O God: send help unto Jacob. (Psalm xliv. 5.)

Deliver us from the noisome pestilence: let Thy faithfulness and truth be our shield and buckler.

Preserve us from all terror by night: and from the arrow that flieth by day.

From the pestilence that walketh in darkness; and from the sickness that destroyeth in the noonday. (Psalm xci. 3—6.)

Give Thy holy angels charge of us: to keep us in all our ways. (Psalm xci. 11.)

Let no evil happen to us: nor any plague come nigh our dwellings. (Psalm xci. 10.)

Our soul patiently tarrieth for the Lord; for He is our help and shield.

Let thy merciful kindness, O Lord, be upon us: like as we do put our trust in Thee. (Psalm xxxiii. 19, 21.)

Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, world without end. Amen.

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3. *Prayers, adapted to a Season of Pestilence.*

Most gracious Father and God, who hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Thee, look down, we beseech Thee, from heaven Thy dwelling place, upon us Thy unworthy servants, who under an awful apprehension of Thy judgments, and a deep conviction of our own sinfulness, prostrate ourselves before Thee. Have pity, O Lord, have pity on Thy people, and remove from us that grievous disease, against which our only security is in Thy compassion. We confess with shame and contrition, that, in the pride and hardness of our hearts, we have shewn ourselves unthankful for Thy mercies, and have followed our own imaginations instead of Thy holy laws. Yet cast us not away, O Lord, in displeasure, but give us time for consideration and repentance, so that receiving Thy fatherly correction with meekness, and turning from our evil ways, we may be preserved in body and soul by Thy mighty protection, through the merits of our only Mediator and Advocate Jesus Christ. Amen.

O God, who at the prayer of David Thy servant didst stay the hand of the destroying Angel

when it was lifted up against Jerusalem, and on the repentance of Nineveh didst spare that sinful city, vouchsafe in like manner to bow down Thine ear to our prayer, and to accept our repentance. Withdraw Thy chastisements from us, O Lord, and whilst Thou preservest our bodies from disease, so cleanse our hearts from all sinful affections, that, evermore striving to please Thee in newness of life, we may by Thee be defended from all evil, for the sake of thy ever blessed Son Jesus Christ our Lord. Amen.

O Father of mercies, and God of all comfort, our only help in time of need, we beseech Thee to inspire our hearts with so deep a sense of our own weakness and frailty, and such steadfast trust in Thy Providence, that we may neither neglect the means of preservation, nor look for success in the use of them, without Thy blessing: but that keeping our bodies in temperance, and our minds in peace, and succouring each other in necessity, we may cast all our care upon Thee, with continual supplication and prayer, that this visitation may turn to our profit, and help us forward in the way of salvation, through Jesus Christ our Lord. Amen.

O Almighty God, who by the many instances of mortality which encompass us on every side, dost call upon us seriously to consider the short-

ness of our time here upon earth, and remindest us that in the midst of life we are in death, so teach us to number our days that we may apply our hearts unto wisdom. Give us grace to turn unto Thee with timely repentance, and thus to obtain, through the merits of our Saviour, that pardon to-day, which to-morrow it may be too late to seek for: that so being strengthened by Thy good Spirit against the terrors of death, and daily advancing in godliness, we may at all times be ready to give up our souls into Thy hands, O gracious Father, in the hope of a blessed immortality, through the mediation, and for the merits, of Jesus Christ our Lord. Amen.

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4. *Prayers, that we may be prepared for Death.*

(1.) *Chiefly from the Holy Scriptures.*

O everlasting God, make me wise to consider my latter end, as knowing that Thou wilt bring me to death, and to the House appointed for all living. Prepare my heart to seek Thee, O Lord, before I go hence, and be no more seen; before I go, whence I shall not return, [when] I shall behold man no more with the inhabitants of the world. For the grave cannot praise Thee; they that go down into the pit cannot hope for thy truth. On the bed of sickness, when the time of my departure is at hand; "in the hour of death, and in the day of judgment, good Lord deliver me." Let me die the death of the righteous, and

let my last end be like his, that I may receive of thee a crown of life, through the merits of my Lord and Saviour Jesus Christ. Amen. (Deut. xxxii. 29. Job xxx. 23. 2 Chr. xxx. 19. Psal. xxxix. 13. Job x. 21. Isa. xxxviii. 11. 18. Psal. xli. 3. 2 Tim. iv. 6. The Litany. Numb. xxiii. 10. Rev. ii. 10.)

(2.) *From the Offices of the Church.*

O God, whose days are without end, and whose mercies cannot be numbered; make me, I beseech Thee, deeply sensible of the shortness and uncertainty of human life. In the midst of life I am in death; of whom may I seek for succor, but of Thee, O Lord, who for my sins art justly displeased. O grant me unfeigned repentance for all the errors of my life past, and a steadfast faith in Thy Son Jesus, that my sins may be done away by Thy mercy, and my pardon sealed in heaven before I go hence and be no more seen. Let Thy Holy Spirit lead me through this vale of misery in righteousness and holiness all the days of my life; that when I shall have served Thee in my generation, I may be gathered unto my Fathers, having the testimony of a good conscience; in the communion of the catholic church; in the confidence of a certain faith; in the comfort of a reasonable, holy hope; in favor with Thee, my God, and in perfect charity with the world. Fit and PREPARE me, O heavenly Father, against the hour of death, that I may then com-

mend my soul into the hands of a faithful Creator and most merciful Saviour. And do Thou wash it in the blood of that Immaculate Lamb who was slain for the sins of the world; that whatsoever defilements it may have contracted, being purified and done away, it may without spot be presented unto Thee. Grant, O Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burthen of the flesh, are in joy and felicity, that, with all them that are departed in the true faith of Thy Holy Name, I may have my perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.

(3.) *A Prayer for a blessed Departure, to be used either in the Time of Health or in Sickness.*

O blessed Jesu, Fountain of eternal mercy, the Life of the Soul, and glorious Conqueror over death and sin, I humbly beseech Thee to give me grace so to spend this transitory life, that when the day of my death shall come, in the midst of all my pains I may feel the sweet refreshings of Thy Holy Spirit comforting my soul, sustaining mine infirmities, and relieving all my spiritual necessities: and grant, that in the unity of the holy catholic church and in the integrity of Christian Faith, with confidence and hope of Thy mercy, in great love towards Thee, in peace

with my neighbors and in charity with all the world, I may, through Thy grace, depart hence out of this vale of misery, and go into that glorious country, where Thou hast purchased an inheritance for us with the price of Thy most precious blood, and reignest in it gloriously, in the Unity of Thy Father and ours, and Thy Holy Spirit and our Comforter, ever one God world without end. Amen.

(4.) *A Prayer, that we may be prepared for Death.*

Eternal and Unchangeable Jehovah! so teach me* to number my days, that I may apply my heart unto wisdom. May I ever remember, that it is appointed unto man once to die: and that after death there is the judgment. May I not presume even on another day, not knowing what a day may bring forth. Suffer me not to neglect the great salvation, or to delay to a future season the grand concern of life. Prepare me, O Lord, for death, for judgment, and for eternity. Grant me, by faith, a personal interest in the Lord Jesus Christ. May I be justified freely by Thy grace, through the redemption that is in Christ Jesus; and at the great day of his appearing, may I be found in Him! May I be delivered from the distressing fear of death, by trusting in Him who

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* The word *me* and *I* may be changed into *us* and *we* if this prayer be used in a family.

hath subdued death, and taken away its sting. Prepare me for that world, into which death can never enter. By the sanctifying influences of Thy Holy Spirit, fit me for Thy presence above. Make me meet for the inheritance of the saints in light; and when the time of my departure from this world shall arrive, may I depart in peace, and have an abundant entrance into Thy heavenly kingdom. I present these my petitions in the name of the blessed Mediator; to whom, with the Father and the Holy Spirit, be glory for ever. Amen.

SECTION II.

SELECTIONS FROM THE HOLY SCRIPTURES SUITABLE TO A SEASON OF SICKNESS.*

*** These Selections may either be read TO or BY the Sick Person, one or more at a time, according to circumstances.

SELECTION I.

On the Mortality of Man.

God created man to be immortal, and made Him to be an image of His own eternity. Nevertheless, through envy of the devil came death

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* These selections are taken from Hele's Select Offices of Devotion.

into the world, and they that do hold of his side do find it. (Wisd. iv. 23, 24.)

The serpent beguiled Eve through his subtilty. (2 Cor. xi. 3.)

And when the woman saw that the tree was good, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat. And unto Adam *God* said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. (Gen. iii. 6. 17. 19.)

By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. (Rom. v. 12.)

It is appointed unto men once to die. (Heb. ix. 27.)

All go unto one place: all are of the dust, and all turn to dust again. (Eccles. iii. 20.)

For when the breath of man goeth forth, he shall turn again to his earth; and then all his thoughts perish. (Psal. cxlvi. 3.)

And he (as a rotten thing) consumeth, as a garment that is moth-eaten. (Job xiii. 28.)

The voice said, Cry: and he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth; because the Spirit

of the Lord bloweth upon it; surely the people is grass. (Isa. xl. 6, 7.)

For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. (James iv. 14.)

O that they were wise: that they understood this; that they would consider their latter end. (Deut. xxxii. 29.)

Selection II.

On the Certainty of a Future Judgment, and on the Necessity of being always prepared for it.

Truly the light is sweet; and a pleasant thing it is for the eyes to behold the sun; but if a man live many years, and rejoice in them all; yet let him remember the days of darkness, for they shall be many: all that cometh is vanity. Rejoice, O young man, in thy youth: and let thy heart cheer thee in the days of thy youth; and walk in the ways of thy heart, and in the sight of thine eyes: but know thou that for all these things God will bring thee into judgment. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. (Eccles. xi. 7—9.; xii. 14.)

Because He hath appointed a day, in the which He will judge the world in righteousness, by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead. (Acts xvii. 31.)

But the day of the Lord will come as a thief

in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up. (2 Pet. iii. 9.)

Watch, therefore, for ye know not what hour your Lord doth come. (Matt. xxiv. 42.)

At midnight there was a cry made, Behold, the Bridegroom cometh; go ye out to meet Him. *And* the Bridegroom came; and they that were ready went in with Him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open unto us. But He answered and said, Verily, I say unto you, I know you not. (Matt. xxv. 6. 10—12.)

Be ye therefore ready. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. (Luke xii. 40.; xxi. 34.)

Let your loins be girded about, and your lights burning: and ye yourselves like unto men that wait for their Lord, when He will return from the wedding, that when He cometh and knocketh, they may open unto Him immediately. Blessed are those servants, whom the Lord, when he cometh, shall find watching: verily, I say unto you, that He shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not. (Luke xii. 35—38. 40.)

Selection III.

On the Shortness and Vanity of this Life.

Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. Man dieth and wasteth away; yea, man giveth up the ghost; and where is he? His days are determined; the number of his months are with Thee; Thou hast appointed his bounds that he cannot pass. (Job xiv. 1, 2. 10. 5.)

Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, Thou hast made my days as an hand-breath, and mine age is as nothing before Thee: verily every man at his best estate is altogether vanity. (Psal. xxxix. 4, 5.)

For a thousand years in Thy sight are but as yesterday, seeing that is past as a watch in the night.

As soon as Thou scatterest them, they are even as a sleep; and fade away suddenly like the grass.

In the morning it is green, and groweth up; but in the evening it is cut down, dried up, and withered.

For we consume away in Thy displeasure; and are afraid at Thy wrathful indignation.

Thou hast set our misdeeds before Thee, and our secret sins in the light of Thy countenance.

For when Thou art angry, all our days are

gone; we bring our years to an end, as it were a tale that is told.

The days of our age are three score years and ten: and though men be so strong, that they come to fourscore years; yet is their strength then but labor and sorrow; so soon passeth it away, and we are gone. (Psal. xc. 4—10.)

Selection IV.

Supplicatory for Pardon of Sin.

Lord, what is my hope? truly my hope is even in Thee. (Psal. xxxix. 8.)

I have sinned: what shall I do unto Thee, O Thou preserver of men? (Job vii. 20.)

I will confess my wickedness, and be sorry for my sin. (Job xxxviii. 18.)

I said I will take heed unto my ways, that I offend not in my tongue. (Job xxxix. 1.)

When Thou with rebukes dost chasten man for sin, Thou makest his beauty to consume away like as it were a moth fretting a garment; every man therefore is but vanity. For man walketh in a vain shadow, and disquieteth himself in vain; he heapeth up riches, and cannot tell who shall gather them. Hear my prayer, O Lord, and with Thine ears consider my calling: hold not Thy peace at my tears. For I am a stranger with Thee, and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength, before I go hence, and be no more seen. (Psal. xxxix. 12. 7. 13—15.)

O remember not against us our former iniquities: let Thy tender mercies speedily prevent us. Help us, O God of my salvation, for the glory of Thy name: deliver us; and purge away our sins, for Thy name's sake. (Psal. lxxix. 8, 9.)

Deal bountifully with Thy servant, that I may live, and keep Thy word. (Psal. cxix. 7.)

So teach us to number our days, that we may apply our hearts unto wisdom. (Psal. xc. 12.)

Let me die the death of the righteous; and let my last end be like his. (Numb. xxiii. 10.)

O send out Thy light and Thy truth; let them lead me, let them bring me unto Thy holy hill, and to Thy tabernacles. (Psal. xliii. 3.)

Selection V.

On the Uncertainty of the Time of our Death.

I must work the works of Him that sent Me while it is day: the night cometh when no man can work. (John ix. 4.)

For man knoweth not his time: as the fishes that are taken in an evil net; and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them. (Eccles. ix. 12.)

O God, Thou knowest my foolishness, and my sins are not hid from Thee. (Psal. lxix. 5.)

Remember, I beseech Thee, that Thou hast made me as the clay; and wilt Thou bring me into dust again? Are not my days few? Cease

then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness, and the shadow of death :—A land of darkness, as darkness itself; and of the shadow of death, without any order ; and where the light is as darkness. (Job x. 9. 20—22.)

I would seek unto God, and unto God would I commit my cause. Though He slay me, yet will I trust in Him. (Job v. 8. ; xiii. 15.)

For He hath said, I will never leave thee, nor forsake thee. (Heb. xiii. 5.)

Selection VI.

Life and Immortality brought to Light through the Gospel.—Universality of the Last Judgment.

The Lord killeth, and maketh alive ; He bringeth down to the grave, and bringeth up. (1 Sam. ii. 6.)

God is our God for ever and ever : He will be our guide even unto death. (Psal. xlviii. 14.)

What time I am afraid, I will trust in Thee.

Yea, though I walk through the valley of the shadow of death, I will fear no evil ; for Thou art with me ; Thy rod and Thy staff they comfort me. (Psal. lvi. 3. ; xxiii. 4.)

For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day :

Who hath saved us, and called us with an holy calling, not according to our works, but according

to His own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest, by the appearing of our Saviour Jesus Christ. Who hath abolished death, and hath brought life and immortality to light through the Gospel. (2 Tim. i. 12. 9, 10.)

For as in Adam all die, even so in Christ shall all be made alive. (1 Cor. xv. 22.)

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. (John iii. 16.)

And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. I am He that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell, and of death. (John vi. 39. Rev. i. 18.)

Death is swallowed up in victory. (1 Cor. xv. 54.)

I saw a great white throne, and Him that sat on it; from Whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God, and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. And

whosoever was not found written in the book of life, was cast into the lake of fire. (Rev. xx. 11—15.)

The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death. *But* he that overcometh, shall inherit all things; and I will be his God, and he shall be My son. (Rev. xxi. 8. 7.)

Selection VII.

On the Certainty of Death, and of a General Resurrection to Eternal Life.

There is a time to be born, and a time to die. (Eccles. iii. 2.)

I know that Thou wilt bring me to death, and to the house appointed for all living. When a few years are come, then I shall go the way whence I shall not return. (Job xxx. 23.; xvi. 22.)

If I wait, the grave is mine house: I have made my bed in the darkness.

I have said to corruption, Thou art my father; to the worm, Thou art my mother and my sister. (Job xvii. 13, 14.)

All flesh shall perish together; and man shall turn again unto dust. (Job xxxiv. 15.)

Our days on the earth are as a shadow, and there is none abiding. (1 Chron. xxxix. 15.)

What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave? (Psal. lxxxix. 48.)

Man being in honor abideth not: he is like the beasts that perish. He shall go to the generation of his fathers: they shall never see light. (Psal. xlix. 12. 19.)

They are laid in the grave: death shall feed on them; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave; for He shall receive me. (Psal. xlix. 14, 15.)

Therefore my heart is glad; and my glory rejoiceth; my flesh also shall rest in hope. (Psal. xvi. 9.)

For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God. (Job xix. 25, 26.)

For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living. (Rom. xiv. 9.)

For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. (1 Cor. xv. 25, 26.)

O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ. (1 Cor. xv. 55—57.)

Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself. (Phil. iii. 21.)

Jesus said unto her, I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me, shall never die. (John xi. 25, 26.)

For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with Him. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. (1 Thess. iv. 14. 16, 17.)

Selection VIII.

Death the Lot of all Men.—Tribulation the Way to the Kingdom of God.—The Felicity of the Righteous.

Is there not an appointed time to man upon earth? Are not his days also like the days of an hireling? (Job vii. 1.)

We are but of yesterday, and know nothing; because our days upon earth are a shadow. (Job viii. 9.)

We dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth. (Job iv. 19.)

Wise men also die, and perish together, as well

as the ignorant and foolish, and leave their riches for others. (Psal. xlix. 10.)

There is no man that hath power over the Spirit, to retain the Spirit: neither hath he power in the day of death; and there is no discharge in that war. (Eccles. viii. 8.)

He cometh in with vanity, and departeth in darkness; and his name shall be covered with darkness. (Eccles. vi. 4.)

One dieth in his full strength, being wholly at ease, and quiet;

His breasts are full of milk, and his bones are moistened with marrow:

And another dieth in the bitterness of his soul, and never eateth with pleasure.

They shall lie down alike in the dust and the worms shall cover them. (Job xxi. 23—26.)

But I said, O my God, take me not away in the midst of mine age: as for Thy years, they endure throughout all generations.

Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of Thy hands.

They shall perish; but Thou shalt endure: they all shall wax old as doth a garment.

And as a vesture shalt Thou change them, and they shall be changed; but Thou art the same, and Thy years shall not fail.

The children of Thy servants shall continue; and their seed shall be established before Thee. (Psal. cii. 24—28.)

I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues: O grave, I will be thy destruction. (Hos. xiii. 14.)

Precious in the sight of the Lord is the death of His saints. (Psal. cxvi. 15.)

They that sow in tears shall reap in joy.

And their inheritance shall be for ever. (Psal. cxxvi. 5.; xxxvii. 18.)

I beheld, and lo! a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them. (Rev. vii. 9. 14, 15.)

He that hath an ear, let him hear what the Spirit saith unto the Churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. (Rev. ii. 7.)

The same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels.

To him that overcometh will I grant to sit with Me and My throne, even as I also overcame, and am set down with My Father in His throne. (Rev. iii. 5. 21.)

Selection IX.

References to select Chapters of the Holy Scriptures, which may be profitably read during a long Illness.

Although the whole Bible is the Word of God, and of Divine Inspiration, yet there are certain portions of that sacred volume, which are more peculiarly fitted to the state and confinement of the sick room, especially during long-continued illness, viz.

1. Isa. xxxviii. and 2 Cor. v.
2. Lam. iii. and Luke xvi.
3. Job xiv. and John xi.
4. Isa. xxvi. and Luke xv.
5. Eccles. xi. and James iv.
6. Mal. iii. and 1 Pet. i.
7. Isa. lxiv. and Matt. xxv.
8. Isa. lxv. and 1 Cor. xv.
9. Job vii. and Rom. viii.
10. Job ii. and 1 Thess. iv. from v. 11. and v.
11. Isa. liii. and John xvii.
12. Isa. lv. and Heb. xii.
13. Isa. xl. and Phil. iii.
14. Job xxxiii. and John xiv.

SECTION III.

PSALMS SUITABLE FOR MEDITATION DURING SICKNESS OR AFFLICTION; WITH COLLECTS FOUNDED ON THEM, BY BISHOP TAYLOR.*

1. Psalm VI.—*A Prayer for the Remission of Sins.*

O most merciful God, whose property is always to have mercy and to forgive: Behold with the eyes of Thy pity and compassion the state of Thy humble servant, made more miserable by reason of my sins. Hear the voice of my weeping; pity my groaning; strengthen me, for I am weak; heal me, for my bones are vexed; and deliver my soul from death, that, being saved from the bottomless pit, I may give thanks unto Thy holy name. O turn from the severity of Thy displeasure, and visit me with Thy mercy and salvation. For all my sins give me great sorrow and contrition, and in my sorrows let Thy comforts sustain me, through Jesus Christ our Lord. Amen.

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2. Psalm XXV.—*A Prayer for Deliverance from Sin and Punishment.*

O righteous and gracious Lord God, who art

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* The words of these Psalms are not given, that this Manual may not be unnecessarily enlarged.

the guide of the meek, and teachest the humble and gentle in Thy way, forgive the sins and offences of my youth. And, although by them I have deserved Thy wrath and that I be put to confusion, yet be Thou pleased to think upon me for Thy goodness and according to Thy mercy: that when Thou hast forgiven me all my sin, and taken away my adversity, and all my misery, Thou mayest keep my soul in perfectness and righteous dealing; that, at last, I may dwell at ease, free from trouble, and safe from all mine enemies, even when I shall inherit the land of everlasting rest, where Thou livest and reignest, eternal God, world without end. Amen.

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3. Psalm XXXII.—*Confession of Sins, and a Prayer for Pardon.*

O Lord God, Eternal Judge of men and angels, whose property is always to have mercy and to forgive; have mercy upon me, who confess my sins to be so great and many, that, were not Thy mercy infinite, I might despair of having my unrighteousness forgiven or my sins covered. Preserve me, O God, from the great plagues that remain for the ungodly; and let Thy mercy embrace me on every side. Impute not to me the sins I have multiplied against Thee and against all the world. O let not Thine hand be heavy upon me; but forgive the wickedness of my sin, and compass me about with songs of deliverance. Then shall I be glad, and rejoice in Thee, O

Lord, who art become my mighty Saviour and most merciful Redeemer. Amen.

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4. PSALM XXXVIII.—*A Prayer for Remission of Sins.*

O Lord, who knowest all my desires, and from whom my groaning is not hid, I confess before Thee my many wickednesses, and am truly sorry for my sins. My wickednesses are gone over my head, and are a sore burthen, too heavy for me to bear. My enemy, the devil, is malicious and mighty; my weaknesses are many; my temptations, strong; my conscience doth busily accuse me. Where shall I appear in the day of judgment? How shall I stand upright in the eternal scrutiny? My trust is in thy merits, O blessed Jesus; thou art my judge and my advocate. Thou shalt answer for me, O Lord my God. Put me not to rebuke, O Lord, in thine anger, for it is insupportable; neither let thy whole displeasure arise. O let not the arrows of thy vengeance stick fast in me; forsake me not, O Lord God of my salvation, who hast redeemed me and saved me through Jesus Christ our Lord. Amen.

5. PSALM XXXIX.—*A Meditation on the Shortness and Vanity of Life; and a Prayer preparatory to Death.*

O Eternal God, who art without beginning or end of days, Thou hast given me a short portion of Time in the generation of this world; my condition is vain, unsatisfying, and full of disquiet, and I have no hope but in Thee, O Lord. O teach me to number my days, to remember and to know my end, that so I may never sin against Thee; and grant that I may live as always dying, being of mortified soul and body, of bridled tongue and affections: and that, having recovered my strength lost by the commission of sins,—when I go hence, and am no more seen,—I may have a residence in those mansions which are prepared for the saints by our Lord and Saviour Jesus Christ. Amen.

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6. PSALM LI.—*A Prayer for the Pardon of Sins and the Restitution of God's Favor.*

O most merciful God, whose goodness is great, and the multitudes of thy mercies are innumerable, have mercy upon me: for my sins are ever before me, presented by the continual accusations of a troubled conscience. I have sinned against Thee, and done evil in Thy sight, and yet, because Thou art the God of mercy and Fountain of eternal purity, delighting in the conversion and salvation of a sinner, I present unto Thee the

sacrifice of a troubled spirit, of a broken and contrite heart, beseeching Thee to let the dew of Thy favor and the fire of Thy love wash away my sins and purify my soul. Make me a clean heart, O God, and pure hands: and though my sins be as scarlet, yet do Thou make them like wool; though they be as purple, yet make them as white as snow. Restore to me the voice of joy and gladness; let me not be for ever separate from the sweet refreshings of Thy favor and presence: but give me the comforts of Thy help again, and let Thy good Spirit loose me from the bondage of sin, and establish me in the liberty and freedom of the sons of God. So shall I sing of Thy righteousness, and my lips shall give Thee praise in the congregation of Thy redeemed ones, now, henceforth, and for ever. Amen.

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7. PSALM LXXXVIII.—*A Prayer in Time of Sickness and Danger of Death.*

O Lord God of our salvation, who for our sakes wert wounded and didst die and lie in the grave, but yet, alone of all that ever died, wert free among the dead, and by Thine own power didst rise again with victory and triumph; have mercy upon Thy servant, for thine indignation lieth hard upon me. My soul is full of trouble by reason of my sins, and my life draweth nigh unto the grave. Restore me unto Thy favor, nor let my life go into the place where all things

are forgotten; but let me show forth Thy loving-kindness among Thy redeemed ones in the land of the living; for the living—the living—he shall praise Thee, and confess the holiness and the mercies of Thy holy name. O hide not Thou Thy face from me, but give me health of body: and restore and preserve me in the life of righteousness; and so bless me with opportunities of doing Thee service, that I may redeem the time past, and by Thy grace may grow rich in good works, always abounding in the work of the Lord; that, when Thou shalt demand my soul to be rendered up into Thine hands, my soul may not be abhorred of Thee, nor suffer Thy terrors, but may feel an eternity of blessings in the resurrection of the just, through Jesus Christ our Lord. Amen.

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8. Psalm XC.—*A Meditation on Death, and a Prayer preparatory to it.*

O Eternal God, whose being was before the mountains were brought forth, before the earth and the world were made, even from everlasting and world without end:—Have mercy upon me. Remove my misdeeds from before Thee, and my secret sins from the sight of Thy countenance. Be not angry with me, neither consume me in Thy displeasure. Teach me to number all the days of my life, and to reckon on still to the day of death: that, when our days are gone and our years are brought to an end like a tale that is

told, Thou mayest turn unto me at the last and be gracious unto me in the pardon of my sins, in restraining the power and malice of all my spiritual enemies, in giving me opportunity of all spiritual assistances and advantages; that, my lamp being trimmed and burning bright with charity and devotion, I may enter into the bride-chamber, there for ever to behold the glorious majesty of our Lord and Saviour Jesus Christ. Amen.

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9. Psalm CXXX.—*A Penitential Psalm, or Prayer for Pardon and for Redemption from Sins.*

O Lord God, blessed Jesu, with whom is mercy and plenteous redemption, who didst redeem Thy people from all their sins, paying the ransom of thine own blood to purchase us freedom and salvation:—Let the height of Thy mercy take me up from the deep abyss of sin and misery. O be not extreme to mark what I have done amiss: for it is impossible that I should abide the extremity of thy severest judgments. And as Thy mercy pardons what is past, so let the sweetness of it beget Thy fear in my heart, that I may not dare to offend so gracious, so merciful a God; but that, trusting in Thy word, and fleeing to Thee for succor, I may wait for Thee till my change cometh, looking for Thee in holiness and righteousness all my days: grant this for Thy mercies' and com-

passion's sake, O blessed Jesu, our only Saviour and Redeemer. Amen.

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10. Psalm CXLIII.—*A Prayer for Pardon of Sin and Direction in the Way of Righteousness.*

O Lord, our Judge and our Redeemer, hearken unto me for Thy truth and righteousness' sake. Deliver me from the guilt of all my sins, and those great punishments which are due to me for the same. Enter not into judgment with me, for in Thy sight no man can be justified by any worthiness of his own. Endue my soul with the righteousness of a holy faith, living and working by charity. Show me the way that I should walk in; teach me to do whatsoever pleaseth Thee; quicken my soul in the path of life; and so continue to me the guidance of Thy Holy Spirit, that it may never leave me, until I be brought forth of this world into the land of righteousness, to dwell with Thee eternally, through Jesus Christ our Lord. Amen.

References to other Psalms, which may be read in Time of Sickness, or any other Trouble and Affliction.

Psalms iv. v. xi. xxviii. xli. lv. lix. lxiv. lxx. cix. cxx. cxl. cxli. cxlii.

SECTION IV.

PRAYERS WHICH MAY BE OFFERED BY OTHERS IN BEHALF OF THE SICK.

1. *A Prayer for Comfort to the Sick.*

O Lord God, who both in sickness and in health hast appointed us to pray one for another, promising a blessing in the greatest extremities ;— We poor sinners do present ourselves before Thy Divine Majesty in behalf of this Thy poor servant, that now lieth visited under Thy hand.

Seal in *his* [or *her*] heart, we beseech Thee, O good Lord, by Thy Holy Spirit, the forgiveness of all sins ; that *his* body and soul may be presented pure and undefiled unto Thee, through the Blood of Thy Son.

Lord, lay not to *his* charge what *he* hath said or done amiss ; and lay no more upon *him* than *he* shall be able to bear. Speak comfortably to *his* soul, and lead *him* by Thy Spirit unto the treasures of Thy mercy. Take from *him* the fear and sorrow of death, and give *him* strength against all the assaults of Satan, that he may have a perfect victory. Increase *his* faith more and more, that *he* may have true repentance, and yield unto Thee true obedience and hearty thanks, for whatsoever Thou shalt do unto *him*. O Lord, give unto *him* a taste of Thy glory, and of those joys which thou hast prepared for *him* ; that in the comfort thereof *he* may fight a good fight, keeping the faith. Comfort *him* at the hour of *his* de-

parture. When Thou shalt call, open to *him* the gate of mercy. Open Thine arms to receive *him* into thy favor; that, when the time is come, *he* may go to the grave in peace, being upholden by Thee, in the assurance of a free pardon for all *his* sins, and the hope of a joyful resurrection. And in the mean time, O Lord, settle *his* spirits, that they may not wander or fly out into any unruly motions. Continue *his* memory, that *he* may not forget Thee, but daily and hourly have Thee in mind, who art the anchor of *his* safety. Keep *his* tongue from all vain and idle talk, *his* heart from all fears, and protect him safely under Thy wing. Be merciful unto us, who, as feeling members of one body, adore Thy holy name, and implore Thy divine help for this Thy servant; and let this example teach us more humility, fear, and reverence, towards Thee. Hear our prayers, O Lord, for Thy dear Son Jesus Christ's sake. Amen.

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2. *A Prayer that the Sickness may be made a Blessing.*

O Almighty and most Gracious Father, who art the Fountain of life and health and pardon; hear the prayers of Thy servants in behalf of our *Brother*, of the miserable for the afflicted, of sinners for *him* whom Thou has smitten. Lord, lay no more upon *him* than Thou shalt enable *him* to bear, but give *him* patience; and do Thou Thyself open a door for *his* escape, even by a holy

and a reformed life, and a speedy recovery, or else by a blessed death, as Thou in Thine infinite loving-kindness shalt choose, for Thy glory and *his* eternal interest. Remember not, O Lord, the weakness of *his* youth, the surprises of *his* life, and the crimes of *his* choice; but give unto Thy servant a sincere repentance, and the pardon of all *his* sins.

O blessed Jesus, who hast overcome all the powers of sin, hell, and the grave, take from Thy servant all inordinate fear of death; give *him* a perfect resignation of *his* will and conformity to Thine. Restrain the power of the enemy, that he may not prevail against the soul which Thou hast redeemed. If it be Thy will, give *him* a speedy restitution of *his* health, and a holy use of the affliction: or, if Thou hast otherwise decreed, preserve *him* in Thy fear and favor, and receive *his* soul to mercy, to pardon, and eternal life, through Thy mercies and for thy compassion's sake, O blessed Saviour and Redeemer Jesus. Amen.

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3. *A Prayer for a Person under a deep Melancholy.*

O most gracious Lord, Thou knowest our frame, and art full of compassion to Thy servants under their trouble and oppression:—Look down upon us, we humbly beseech Thee, with Thy wonted pity, and remember the work of Thy hands, our disconsolate *brother*. Thy wrath lies hard upon *him;* and all thy waves are gone over *him;* Thy

terrors oppress *his* mind, and disturb *his* reason. O Thou that speakest the winds and waves into obedience and calmness, settle and quiet *his* discomposed thoughts; speak peace to *his* troubled mind, and give *him* comfort and sure confidence in the sense of Thy pardon and love. Lord! help *his* unbelief, and increase *his* faith. Though *he* walk in the valley and shadow of death, let Thy rod and Thy staff support and protect *him*. In the multitude of the thoughts and sorrows that *he* hath in *his* heart, let Thy comfort refresh *his* soul. Let in a beam of Thy heavenly light, to dispel the clouds and darkness in which *his* mind is involved. O direct to the means most proper for *his* help: and so bless and prosper them, that they may effectually promote *his* recovery out of this deplorable state. Incline his ears to wholesome counsels, and dispose *his* heart to receive due impressions. O Gracious Father, pity *his* frailty, forgive *his* sin, and rebuke *his* distemper, that *his* disquieted soul may return to its rest. O raise *him* up and show Thy mercy upon *him*, for the sake of Jesus Christ our blessed Saviour and Redeemer. Amen.

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4. *A Prayer for a Sick Child.*

O Almighty God and Merciful Father, to whom alone belong the issues of life and death: Look down from heaven, we humbly beseech Thee, with the eyes of mercy, upon this child now lying upon the bed of sickness. Visit *him*, O Lord, with Thy salvation; deliver *him* in Thy good

appointed time from *his* bodily pain, and save *his* soul for thy mercies' sake: That, if it shall be Thy pleasure to prolong *his* days here on earth, *he* may live to Thee, and be an instrument of Thy glory, by serving Thee faithfully, and doing good in *his* generation: or, else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for Thy mercies' sake, in the same Thy Son our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

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5. *A Prayer for a Sick Child in imminent Danger.*

O Father of mercies, and God of all comfort, our only help in time of need; we fly unto Thee for succor in behalf of this child here lying under Thy hand in great weakness of body. Look graciously upon it, O Lord: ease it, we beseech Thee, of its pains, and pity it in its extremity. We know, O Lord, that if Thou wilt, Thou canst raise it up, and grant it a longer continuance among us. O raise it up again (if it may please Thee) to grow in years and stature, in wisdom and Thy fear, and thereby to comfort its parents and to glorify Thee.

We believe, O God, that Thou knowest best what is fit for it and for us, and that Thou wilt do what is best for both: and therefore we humbly resign its life to Thee, beseeching Thee to have

mercy on us. But whether it live or die, let it be Thine: and either preserve it to be Thy true and faithful servant here on earth, or take it to the blessedness of Thy children in the kingdom of heaven, through the merits of our Lord and Saviour Jesus Christ. Amen.

SECTION V.

DEVOTIONS FOR THE USE OF SICK PERSONS THEMSELVES.

1. *A Prayer at the Commencement of Sickness.*

O merciful and righteous Lord, the God of health and sickness, of life and of death, I most unfeignedly acknowledge, that my great abuse of those many days of strength and welfare, which Thou hast afforded me, hath most justly deserved Thy present visitation. I desire, O Lord, humbly to accept of this punishment of mine iniquity, and to bear the indignation of the Lord, because I have sinned against Him. And, O thou merciful Father, who designest not the ruin, but the amendment of those whom Thou scourgest, I beseech Thee, by Thy grace, so to sanctify this correction of Thine to me, that this sickness of my body may be a means of health to my soul.

Make me diligently to search my heart; and do Thou, O Lord, enable me to discover every ac-

cursed thing, how closely soever concealed there. Heal my soul, O Lord, which hath sinned against Thee; and then, if it be Thy blessed will, heal my body also; restore the voice of joy and health unto my dwelling, that I may live to praise Thee, and to bring forth fruits of repentance. But if in Thy wisdom Thou hast otherwise disposed, if Thou hast determined that this sickness shall be unto death, I beseech Thee to fit and prepare me for it. Give me that sincere and earnest repentance, to which Thou hast promised mercy and pardon; wean my heart from the world, and all its fading vanities, and make me to gasp and pant after those more excellent and durable joys which are at Thy right hand for ever. Lord, lift Thou up the light of Thy countenance upon me; and, in all the pains of my body, in all the agonies of my spirit, let Thy comforts refresh my soul, and enable me patiently to wait till my change come. And grant, O Lord, that when my earthly house of this tabernacle is dissolved, I may have a building of God, a house not made with hands, eternal in the heavens; and that for his sake, who by his precious blood hath purchased it for me, even Jesus Christ. Amen.

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2. *Another Prayer on the same Occasion.*

O Heavenly Father, who in Thy wisdom knowest what is best for me, if it seem good in Thy sight, remove this distemper from me, so

that I may employ my health to Thy glory, and praise Thy name. But if Thou art pleased that it should greatly increase, I willingly submit to Thy afflicting hand; for Thou art wont to chastise those whom Thou dost love; and I am sure Thou wilt lay no more on me than Thou wilt enable me to bear.

I know, O my God! that Thou sendest this sickness on me for my good, even to humble and to prove me; O grant it may work that saving effect in me.

Lord, create in me a true penitent sorrow for all my sins past, a steadfast faith in Thee, and sincere resolutions of amendment for the time to come.

Deliver me from all frowardness and impatience, and give me an entire resignation to Thy divine will: O suffer not the disease to take away my senses, and do Thou continually supply me with devout and holy thoughts. Lord, bless all the means that are used for my recovery, and restore me to my health; but if otherwise Thou hast appointed for me, Thy blessed will be done. O wean my affection from all things below, and fill me with ardent desires after heaven: Lord, fit me for Thyself, and at Thine own good time bring me to joys unspeakable and full of glory. Grant this, for the sake of Thy only Son Jesus, my Saviour. Amen.

3. *Another Prayer on the same Occasion.*

Almighty God and merciful Father! Thou art the Author of my being; and as my life, my health, and strength are from Thee, so they are and ought to be wholly at Thy disposal. I humbly confess, that because of my sins it is just with Thee to afflict me with sickness and pain; yea, to cut me off from the land of the living. I acknowledge, O Lord! my sins are many and great; the faculties of my soul and members of my body have been made the instruments of sin; I have not been thankful for, nor made a right use of, the manifold blessings of health and strength, of time and opportunities of doing and receiving good, which Thou hast vouchsafed unto me: I do therefore acknowledge the justice of Thy dealings, and that the greatest afflictions I do or can suffer here are infinitely less than my sins deserve.

But, O thou Father of mercies! who delightest not in the death of a sinner, be favorable unto me, enter not into judgment with Thy servant; and though for my sins Thou art justly displeased, yet, O Lord God most holy! O Lord most mighty! O holy and merciful Saviour! deliver me not into the bitter pains of eternal death.

I know, O Lord! that afflictions rise not out of the dust, but are of Thy sending; but such is Thy mercy, that Thou dost not willingly afflict nor grieve the children of men; Thou designest not the ruin, but the amendment, of those whom Thou scourgest. I beseech Thee, by Thy grace, so to sanctify this correction of Thine unto me, that the sickness of my body may be a means of

health to my soul; make me diligent to search my heart, and to find out the accursed thing that has brought this affliction upon me; and make me sensible of my manifold provocations, and so sincerely to lament, abhor, and forsake them, that this correction may appear to be the effect of Thy love and pity.

Remember, O Lord! the sufferings of Thy Son, who himself bore the afflictions and the punishment due to our sins: I believe in him as my only Saviour; my trust is in his merits; and I humbly beg, for his sake, that Thou wouldest be reconciled unto me. Heal my soul, O Lord! which hath sinned against Thee; and then, if it be Thy blessed will, heal my body also, and restore me again to a state of health and strength, that I may still live to praise Thee, and bring forth the fruit of repentance.

But if in Thy wisdom Thou hast determined that this sickness shall be unto death, I beseech Thee to fit and prepare me for it; give me that sincere and hearty repentance, to which Thou hast promised mercy and pardon; wean my heart from the world and all its seducing vanities, and make me long for those joys which are at Thy right hand for ever. Lord, take away the sting of death, the guilt of my sins; and then, though I walk through the valley of the shadow of death, I will fear no evil: I will lay me down in peace; and when I wake up, let me be satisfied with Thy presence in Thy glory. Grant this, O merciful God! for his sake, who is both the Redeemer and Mediator of sinners, even Jesus Christ. Amen.

4. A Prayer for a Blessing on the Use of Medicine.

O Almighty God and Merciful Father, to whom alone belong the issues of life and death, I come unto Thee as the ONLY physician who canst cure my soul from sin and my body from sickness. And since thou hast appointed outward means for the curing of sickness and the restoring of health, I beseech Thee, of Thine infinite goodness and mercy, to sanctify this medicine to my use; and to give such a blessing to it, that it may (if it be Thy will and pleasure) remove my sickness and pain, and restore me to health and strength again.

But, if Thou hast sent this sickness, as Thy messenger, to call me out of this world, Thy blessed will be done. O make me meet to be a partaker of the inheritance of the saints in light; and whensoever my soul shall depart from the body, grant that it may without spot be presented unto Thee, through Jesus Christ our Lord. Amen.

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5. Ejaculations from the Scriptures, and Prayer for Patience in a lingering Illness.

Why art thou so heavy, O my soul, why art thou so disquieted within me?

Still put thy trust in God, for I will yet give him thanks, who is the help of my countenance, and my God. (Psal. xliii. 5, 6.)

The Lord hath chastened and corrected me,

but he hath not given me over unto destruction. (Psal. xviii. 18.)

I know, O Lord, that Thy judgments are right; and that Thou of very faithfulness hast caused me to be troubled. (Psalm cxix. 75.)

It is of the Lord's mercies that I was not long ago consumed: because his compassions fail not. The Lord is my portion, saith my soul: therefore will I hope in him.

It is good for a man that he should constantly hope, and quietly wait the salvation of the Lord: for the Lord will not cast off for ever. But though he cause grief, yet will he have compassion, according to the multitude of his mercies. Yea, like as a father pitieth his own children, even so is the Lord merciful unto them that fear him. (Lam. iii. 22. 24. 26. 31, 32. Psalm ciii. 13.)

In the multitude of the sorrows which I have in my heart, Thy comforts have refreshed my soul. (Psalm xciv. 19.)

For I know that with Thee there is mercy, and with my God is plenteous redemption. (Psal. cxxx. 7.)

O remember not my old sins, but have mercy upon me, and that soon, for I am come to great misery. (Psalm lxxix. 8.)

Heal my soul, which hath sinned against Thee, and then let the Lord do what seemeth him good. (Psal xli. 4. 1 Sam. iii. 18.)

O God, whose infinite Wisdom and overruling

Providence disposeth of all events, be pleased to look upon me Thine unworthy servant, afflicted with continual pains and miseries; and graciously be pleased to support and comfort me under the chastisements of Thy heavy hand. Mine age, O God, is departed, and removed from me as a shepherd's tent, and Thou hast cut me off with lingering sickness. O go not far from me, now that trouble is hard at hand, and forsake me not when my strength faileth me. My soul cleaveth to the dust; O do thou quicken me according to Thy word, and strengthen my body with patience. Let not the tediousness of my sickness interrupt the serenity of my mind: but let the terror of every pain make me nauseate my sin, and arm me against the torments of eternity. Be pleased, O gracious Lord, so to temper Thy judgments and mercies together, that my nature may be able to conquer the infirmities of my flesh; and my soul being purified from her dross may be saved in the day of visitation, through the merits of our only Redeemer and Advocate, Jesus Christ. Amen.

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6. *A Prayer for Ease, when the Sickness becomes very painful.*

Lord, look upon mine adversity and misery, which call aloud to Thee for ease: O most gracious God, my pains are extreme; have pity on me, and lighten them. In thine anger, re-

member mercy, and consider my feebleness and frailty. I have waited for thy relief, O Father; give me the comforts of it. O show me Thy mercy, and that soon, for my need thereof is great; send me seasonable help and strength at present, and everlasting rest with Thee in the end, through Jesus Christ our Lord. Amen.

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7. *On the Abatement of Pain.*

Blessed be Thy mercy, O my God, which pitieth me in my misery. As a father pitieth his children in the extremity of their pain, so hast Thou pitied me. Lord, my soul shall love Thee, and sing of Thy mercy; and, in my distress, I will always trust in Thee, and not be afraid, for Thou art our strength, whilst we suffer; and our merciful Deliverer when we can endure no more. To Thee be glory, through Jesus Christ our Lord. Amen.

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8. *On Want of Sleep.*

O righteous Lord, Thou holdest mine eyes waking, and in the night-season I take no rest. I seek sleep to ease my pains, and to recruit my spirits, but I find it not; but, O merciful God, let it not always fly away from me; let my wearied eyes, at length, lay hold of it, and make my sleep sweet unto me. Consider my weariness, which

calls aloud for rest; and my weakness, which greatly needs refreshment. While Thou keepest me awake, let me commune with mine own heart, and search out my spirit; let me remember Thee on my bed, and meditate on Thee in the night-watches; let the consideration of Thy tender mercies be my comfort, till Thy goodness sees fit to give sleep to my eyes, and refreshment to my sorrows, through my dearest Lord and Saviour Jesus Christ. Amen.

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9. *An Act of Resignation.*

O Eternal God, Thou hast made me and sustained me, Thou hast blessed me all the days of my life, and under great variety of accidents Thou hast cared for me: nothing happens to me in vain: nothing without Thy Providence; and I know Thou smitest Thy servants in mercy; and therefore unto Thee I commit myself, my soul and body, and every other thing Thou givest me leave to call my own. Keep me safe by Thy grace, and then use what instrument Thy wisdom shall think most proper to bring me unto Thee. Lord, I am not solicitous of the way that may lead me unto Thyself. Only, remember mine infirmity, and let Thy servant rejoice in Thee always, feel, confess, and glory in Thy goodness. Be Thou equally my delight in my sickness, as formerly in the dangers of my prosperity. Let me not refuse a pardon tendered in a severe discipline; but readily comply with Thy gracious

purposes, cover mine eyes, and wait in silence for the time of my redemption, through Jesus Christ. Amen.

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10. *A Prayer for Thankfulness under Sickness.*

Almighty and most merciful God, though I am encompassed with sorrow and weakness, yet have I no cause at all to complain of Thee; nor will I, by Thy grace, overlook or despise the mercies Thy goodness still vouchsafes me, because others are taken away: I heartily thank Thee, that I was permitted to have them at all, undeserving as I am: that I enjoyed them so long, and lost them no sooner. Lord, my spirit is willing, but my flesh is weak: be Thy Spirit the support of my weakness, and the finisher of my willingness; and let the sense of Thy love, and the hopes of what Thou hast promised, drown the sense of my sorrows, and fill my heart with praise and thanksgiving. Blessed be Thy name, O Lord, for not afflicting me as I have deserved, but in order to my good; for the favorable intervals I experience; that my griefs are not beyond measure, nor my sufferings without comfort. I bless Thee for the mercy of this indisposition; for putting an end to my wanderings by Thy judgments, when Thy long-suffering had not its due effect upon me, and putting me in the way of pardon by Thy fatherly visitation. Glory be unto Thee, who by these bodily pains hast given my spirit rest from the wearisome importunity of sin, [*name particulars*] and teachest

me to place my affections and my confidence in Thee alone. I praise and magnify Thy holy name for all the numberless blessings I have received from Thee, bountifully and seasonably, in all states and conditions of my life, and through all the days and years of it; and particularly in that Thou hast now of very faithfulness caused me to be afflicted, and by the present want of Thy blessings hast taught me the better how to prize and value them; and blessed be Thou who hast taken away what Thy goodness once afforded: and blessed be Thy name for what Thou still hast left me; a heart inclined to serve and praise Thee and to remember Thy goodness; a heart able to alleviate its misery with the sense of Thy paternal affection, and the comfortable hopes of bearing my sickness in such a manner, as shall be well pleasing in thy sight, through the merits of my Lord and Saviour Jesus Christ. Amen.

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11. *A Prayer to be used when there is any Abatement of the Disorder, or Prospect of Recovery.*

O Father of mercies, and God of all comfort, who hast vouchsafed to grant me some ease, and to abate the fury of my present distemper, accept, I humbly pray Thee, of my unfeigned thanks for this, and all other Thy mercies bestowed upon me.

Blessed be Thy goodness, O Lord, that I have strength to praise Thee; that my senses

and understanding are preserved entire; and though I am brought very low, I am not without hopes that Thou wilt yet raise me up. O perfect, if it be Thy blessed will, what Thou hast begun in me; and forsake not, I beseech Thee, the work of Thine own hands. Repair all the decays in my outward man, and let my mind also be endued with greater strength and abilities to do Thee service, and with stronger desires and resolutions of loving and obeying Thee.

Visit me, O LORD, with thy heavenly consolations; fill me with comfortable thoughts of Thy love, and of that tender compassionate care which our Lord Jesus takes of all His afflicted servants. Give me still a more perfect submission to Thy will, that without any murmuring or repining, I may wait upon Thee, till Thou seest fit to finish my recovery: and as my strength increases, so let my resolutions grow stronger of serving Thee faithfully all the remainder of my life; for which end, I implore the assistance of Thy Holy Spirit, through Jesus Christ; to whom, with Thee, O Father, and the ever blessed Spirit, be all honor, glory, love, service, and obedience, by me, and all Thy creatures, for evermore. Amen.

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12. *A Prayer for a Sick Person who is tempted to despair.*

O Father of mercies, and God of all correction, be merciful to me a sinner. LORD,

remember all Thy gracious calls of sinners to repentance; all Thy protestations that Thou delightest not in the death of Him that dieth, and that Thou wouldest have all to be saved.

Remember, O LORD, all the exceeding great and precious promises, which Thou hast made to penitent sinners. LORD, remember that Thy mercy is over all Thy works, that Thou delightest in mercy; and that all the holy angels, seeing Thee well pleased in the exercise of that mercy, rejoice at the conversion of a sinner; that, the greater my sins are, the more will that mercy be magnified in my forgiveness. LORD, remember that Thou didst so love the world, as to give Thine only beloved Son a ransom for it.

O Heavenly Father, Thou that sparedst not Thine only Son, but deliveredst Him up for us all, wilt Thou not also with Him freely give us all things? And, if all things, wilt Thou not also give us the pardon of our sins? O my God, I firmly believe Thou wilt. On that ransom, my Saviour hath paid for me, and on all His gracious promises of pardon, which, for his sake, Thou hast made for me, I wholly rely. Here only is the sure and steadfast anchor of my soul, to which my faith and hope shall ever adhere. All this do I plead to implore Thy forgiveness.

Behold, Lord, though my failings are many, yet I have confessed, and bewailed, and forsaken my transgressions. Behold, Lord, I come at Thy call: and I come weary and heavy-laden with the burthen of my sins. Be it unto me according to Thy word.

O Thou that art faithful and just, forgive my

sins, and cleanse me from all unrightcousness. Lord, do Thou in nowise cast me from Thee: but heal my backslidings, and love me freely. Ease me of my burthen, that I may find rest in Thee: and say unto my soul, "Be of good cheer, thy sins are forgiven thee."

O Heavenly Father! for Thine own infinite mercies' sake: for Thy truth and promise sake: for all the merits and sufferings of the Son of Thy love, in whom Thou art always well pleased; pardon all my sins, and receive me into Thy favor. Amen.

SECTION VI.

DEVOTIONS IN THE PROSPECT OF DISSOLUTION.

1. A *Psalm, collected from the Holy Scriptures for a Person near Death.*

O Lord God of my salvation, I have cried day and night before Thee, O let my prayer enter into Thy presence.

For my soul is full of trouble, and my life draweth nigh unto hell. (Psal. lxxxviii. 1. 3.)

I am weary of my groaning: every night wash I my bed: and water my couch with my tears. (Psal. vi. 6.)

I am accounted as one that goeth down to the pit; I have been as a man that hath no strength.

Free among the dead, like unto them that be wounded, and that lie in the grave, which be out of remembrance, and cut away from Thine hand.

Thine indignation lieth hard upon me, and Thou hast vexed me with all Thy storms. (Psal. lxxxviii. 4, 5, 7.)

I am poured out like water, and all my bones are out of joint; my heart also in the midst of my bowels is like melted wax.

My strength is dried up like a potsherd, and my tongue cleaveth to my gums, and Thou shalt bring me into the dust of the earth. (Psal. xxii. 14, 15.)

The sorrows of death compass me, and the overflowings of ungodliness make me afraid.

The pains of hell come about me: the snares of death overtake me. (Psal. xviii. 4, 5.)

Thine arrows stick fast in me, and Thy hand presseth me sore.

There is no health in my flesh, because of Thy displeasure; neither any rest in my bones, by reason of my sin.

For my wickednesses are gone over my head, and are like a sore burden too heavy for me to bear. (Psal. lxxxviii. 2—4.)

If Thou, LORD, wilt be extreme to mark what is done amiss, O LORD, who may abide it?

Out of the deep have I called unto Thee, O LORD; LORD, hear my voice.

O let Thine ears consider well the voice of my complaint. (Psal. cxxx. 3. 1, 2.)

LORD, why abhorrest Thou my soul, and hidest Thy face from me?

I am in misery, and like to him that is at the point to die: from my youth up, Thy terrors have I suffered with a troubled mind.

Thy wrathful displeasure goeth over me, and

the fear of Thee hath undone me. (Psal. lxxxviii. 14—16.)

Have mercy upon me, O God, after Thy great goodness: according to the multitude of Thy mercies, do away mine offences.

Wash me throughly from my wickedness, and cleanse me from my sin.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

O give me the comfort of Thy help again, and stablish me with Thy free Spirit. (Psal. li. 1, 2. 11, 12.)

I am always with Thee, for Thou hast holden me up by Thy right hand.

Thou shalt guide me by Thy counsel, and after that receive me with glory.

Whom have I in heaven but Thee, O Lord? and I desire none upon earth in comparison of Thee. (Psal. lxxiii. 23—25.)

Return to thy rest, O my soul, for the Lord hath rewarded thee. (Psal. cxvi. 7.)

Thou hast put gladness in my heart more than theirs whose corn, and wine, and oil increaseth.

I will lay me down, and take my rest, for it is Thou, Lord, only that makest me dwell in safety. (Psal. iv. 8, 9.)

I will behold Thy presence, and when I awake up after Thy likeness, I will be satisfied with it. (Psal. xvii. 15.)

I shall be satisfied with the plenteousness of Thine house, and Thou shalt give me to drink of Thy pleasures as of the rivers.

For with Thee is the well of life, and in Thy light shall I see light. (Psal. xxxvi. 8, 9.)

Thou shalt show me the path of life: in Thy presence is fulness of joy; and at Thy right hand there is pleasure for evermore. (Psal. xvi. 11.)

Into Thy hands I commend my spirit, for Thou hast redeemed me, O LORD, thou God of truth. (Psal. xxxi. 5.)

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2. *A Prayer in the Language of Scripture, in the Prospect of Death.*

Hear my prayer, O LORD, and let my cry come unto Thee. Hide not Thy face from me: in the day when I am in trouble, incline Thine ear unto me. For my days are consumed like smoke. O my God, take me not in the midst of my days. Hear my prayer, O LORD, and give ear unto my cry: hold not Thy peace at my tears. Let not the water-flood overflow me, neither let the deep swallow me up; and let not the pit shut her mouth upon me. I am afflicted very much: quicken me, O LORD, according to Thy word. Uphold me according to Thy word, that I may live, and not be ashamed of my hope. Let my soul live, and it shall praise Thee. Hear my voice according to Thy loving-kindness. (Psal. cii. 1—3. 24.: xxxix. 13, 14.: lxix. 15.; cxix. 107. 116. 175. 149.)

And now, LORD, what wait I for? My hope is in Thee. My heart panteth; my strength faileth me: as for the light of mine eyes, it also is gone from me. Remember not the sins of my youth, nor my transgressions: according to Thy

mercy, remember Thou me, for Thy goodness sake, O LORD. Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me. Thou, LORD, art my light and my salvation, whom shall I fear? Thou, LORD, art the strength of my heart, of whom shall I be afraid? For, I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another. Therefore, let the words of my lips, and the meditations of my heart, be acceptable in Thy sight, O LORD, my Strength and my Redeemer. Amen. (Psal. xxxix. 7.; xxxviii. 10.; xxv. 7.: xxiii. 4.; xxvii. 1. Job xix. 25—27. Psal. xix. 14.)

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3. *A Prayer and Confession for the Sick, who are unprepared for Death.*

O merciful God, reject not this sad, unworthy sinner, who in pain and sorrow fleeth to Thyself in Jesus Christ! Though I have trifled away too much of the day of my salvation, and sinfully neglected Thy Son and His saving grace, O say not that it is now too late: for Thy promise through Christ is large and free, forgiving all without exception, who in the time of this life are penitent believers. Pity my misery, and forgive my sin, through the propitiation which Thy mercy hath provided and accepted. Re-

member not the iniquities of my youth, nor the sins which I have since committed against Thy great and manifold mercies, the motions of Thy Spirit, and the reproofs of my own conscience. I have sinned foolishly as a man, but do Thou forgive me mercifully as a gracious God. If the sufferings of my flesh do seem so grievous, how should I bear Thy burning wrath for ever on my soul! O give me true repentance unto life. Let not pain and fear only make me purpose to amend, but let Thy Spirit of grace renew my soul, by the powerful sense of Thy love in Christ. Let this be the fruit of my affliction, through His grace, to purge and take away my sin, and to make me partaker of Thy holiness. And have mercy on this weak and pained flesh. O spare me a little, and give me space to make a better preparation for my change, before I go hence, and am seen no more! O let not my fearful soul appear before Thee, the holy, dreadful God, in an unpardoned or unrenewed state! Renew my time, and renew my soul, that I may live to Thee, before I die. I have abused Thy long-suffering: I have forfeited both health, and life, and hope; I have foolishly and sinfully lost many an hour of precious time, which never can be called back! I foresaw this day, and was oft forewarned of it by Thy servants and by my conscience, but I took not warning, and now, alas! how unready is my soul to appear before Thee!

My sins affright me; Thy justice and holiness affright me; eternity, eternity, doth amaze my soul. I have no assurance to escape Thy wrath and everlasting misery! I have not so set my

heart on heaven, nor lived in a heavenly conversation, as to desire to depart that I may be with Christ, and to come with boldness and comfortable hope before the Judge of all the world; forgive my sin through the sacrifice and intercession of my Redeemer. O try me once more with opportunities and means of grace! Return, O LORD, deliver my soul! O save me for Thy mercies' sake. Kill me not till my sin be killed. End not this life till Thou hast prepared me for a better. Though it be a life of vanity and vexation, it is all the space that ever I shall have to prepare for the endless life which followeth. Cut not off my time till I am ready for eternity. Let me not die in my sins, nor fall into the hands of Thy revenging justice. I condemn myself; do not Thou condemn me. If Thou wilt renew my days, it is the resolution of my soul to hearken to Thy Spirit, to obey my Saviour, to study Thy wondrous love in Christ, to seek the things that are above with Him, and to forsake my sin, and live to Thee; but because I know that without Thy grace I cannot do it, O give me yet both time and grace! Or, if Thou wilt try me no longer here on earth, now, LORD, before my soul departeth, sanctify it by Thy Spirit, and wash it in the blood of Jesus Christ, and shed abroad Thy love upon it, and give me such a sight of the heavenly glory, that in the lively exercise of faith, hope, and love, my soul may willingly forsake this world, and come to Thee.

Though I have departed from Thee, and delighted not to know Thee, refuse not to know me, and bid me not depart with workers of in-

iquity. And if this be all the time that ever I shall have, to beg Thy saving grace and mercy, though it be short, let it be an accepted time. Have mercy, mercy, mercy, LORD, upon a sinful, undone soul, and let me not be the firebrand of Thy hot displeasure. Now glorify Thy grace in Jesus Christ, who is an all-sufficient Saviour, to whom I fly, and on whom I cast my miserable soul. Merciful Saviour, receive it as thine own! Refuse it not as unworthy, but for Thy worthiness justify it, and let Thy Spirit now renew it, and let Thy grace abound where my sin aboundeth. It is Thy promise, that him that cometh unto Thee, Thou wilt in no wise cast out. Let this enemy by Thee be reconciled to the Father, and adopted as a son and heir of life, and present me spotless and acceptable to God. Whether I live or die, I desire to be Thine: and though I have broken my covenant with Thee, I here again renew it: I give up myself to Thee, my reconciled God and Father, my Saviour and my Sanctifier. Accept me, and assure me of the blessings of thy covenant. And then, though I deserve to dwell with devils, I shall see Thy glory, and be filled with Thy love, and with saints and angels shall joyfully praise my Creator, Redeemer, and Sanctifier, for ever. Amen, Amen.

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4. A Prayer against the Fear of Death.

Grant, O LORD, that I may end my life in

Thy fear and favor; and receive my death, whenever it shall approach, not as my curse, but as my deliverance; as a rest from my labors, and an entrance upon a life without trouble and without sin.

Remember not against me my manifold sins; but let them all be done away by Thy mercies, and my blessed Saviour's merits, and my own true repentance, that I may come to my last change without guilt, and foresee its near approach without fear or impatience, through Jesus Christ our Lord. Amen.

Strengthen me, O God, in my last agonies; and as my strength decays, let my pains wear off. But when my strength fails, let not my faith fail; even in death enable me to trust in Thee. Deliver me from all violent disorders of a troubled fancy, or painful delusions of my ghostly enemy. O let him not be able to disturb and terrify me, or any way prevail against me. Amen.

Have me in thy custody, O Holy Father; for nothing can take me out of Thy hands. Give Thy holy angels charge to stand about me, to guard and receive my poor soul at my departure, and to conduct and carry it to the blessed receptacles of rest and peace.

Into Thy hands, O Lord, I commend my spirit: for Thou hast redeemed it, O Lord, thou God of truth. Amen.

5. *A Prayer for a blessed Death.*

O eternal and everliving God, who didst at first breathe into man the breath of life; and when Thou takest away that breath he dies, and is turned again to his dust; look with compassion, I beseech Thee, upon me Thy creature; and let Thy good Spirit work in me whatsoever Thou seest wanting to fit and prepare me for the time of my dissolution.

Give me that sincere and earnest repentance, to which Thou hast promised mercy and pardon. Wean my heart from the world, and all its fading vanities; and make me to pant after those more excellent and durable joys which are at Thy right hand for ever. Lord, lift Thou up the light of Thy countenance upon me: and in all the pains of my body, and all the agonies of my spirit, let Thy comforts refresh my soul, and enable me patiently to wait till my change come.

And grant, O Lord, that when mine earthly house of this tabernacle is dissolved, I may have a building of God, a house not made with hands, eternal in the heavens; and that for His sake, who by His precious death hath purchased for all believers a sure and certain title to everlasting life, Jesus Christ, Thine only Son our Lord. Amen.

6. *A Prayer that we may be prepared for our last End.*

O Eternal God, my Maker and Redeemer, I adore and bless Thy Holy Name, that Thou hast, with such admirable patience, not only suffered me to live until this hour, but hast also multiplied Thy daily mercies upon me, even then, when I by my most sinful life have most unkindly and treacherously rebelled against Thee.

But who knoweth, O merciful Lord, how soon Thine abused patience may end; or how speedily Thou mayest call me to a sad account for all my former days so miserably misspent! For, O how many are they on whom the morning sun hath shined, that shall not live to see it set? And how know I but this may be my last day too? The only day which Thou, O God, hast left me, to set my soul in order, and to prepare for that day which shall never end.

O my dear Lord, suffer me not to neglect this season, but by a hearty repentance speedily—even this day—this instant—to return unto Thee; that, how soon soever Thou shalt call me from this life, my accounts may be found audited my sins cancelled, and my soul acquitted by the blood of that Lamb which taketh away the sins of the world. Grant this, O my God, for His sake that vouchsafed to die for me, Thine only Son Jesus Christ the righteous. Amen.

7. *A Prayer for a blessed Resurrection to Eternal Life.*

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth and believeth in Him, shall not die eternally; I meekly beseech Thee, O Father, to raise me from the death of sin unto the life of righteousness, that when I shall depart this life I may rest in Him, as all Thy faithful departed do; and that at the general resurrection in the last day I may be found acceptable in Thy sight, and receive the blessing which Thy well-beloved Son shall then pronounce on all that love and fear Thee, saying, "Come ye blessed children of my Father; receive the kingdom prepared for you from the beginning of the world." Grant this, I beseech Thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. Amen.

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8. *A Prayer when a Sick Person is joyful and glad to die.*

O Lord Jesu Christ, I beseech Thy mercy and goodness, that Thou wilt strengthen and conduct my soul in the great journey which approacheth unto me. I believe that Thou for my sake didst die, and rise again; and that Thou, through Thy mercy, shalt forgive me all my sins; and that Thou hast promised me everlasting life. Of this my belief, O Lord, shalt Thou be witness with all thine elect. This shall also be my last will; in this faith, O Lord, do

I die upon Thine incomparable mercy. And if through pain and smart, impatience, or other temptation, I should or would shrink from this faith, O Lord, I beseech Thee, let me not continue in such unbelief and blasphemy; but strengthen and increase my faith, to the intent that sin, hell, and the devil may not hurt me. For thou art stronger and mightier than all they. To this do I steadfastly trust; Lord, let me not be confounded. Amen.

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9. *A Prayer for a Person in imminent Danger of Death.*

O Lord Jesus Christ, our health and life, our hope, and our resurrection from the dead, I resign myself up to Thy holy will and pleasure, either to life, that I may live longer to Thy service, and my amendment; or to death, to the perpetual enjoyment of Thy presence, and of thy glories. Into thy hands I commend my spirit; for I know, O Lord, that nothing can perish, which is committed to Thy mercies. I believe, O Lord, that I shall receive my body again at the resurrection of the just. I relinquish all care of that, only I beg of thee mercy for my soul; strengthen it with Thy grace against all temptations, let thy loving-kindness defend it as with a shield, against all the violences and hostile assaults of Satan; let the same mercy be my guard and defence, which protected Thy martyrs, crowning them with victory in the midst of flames, horrid torments, and most cruel deaths. There is no help in me, O Lord: I

cannot by my own power give a minute's rest to my wearied body; but my trust is in Thy sure mercies; and I call to mind, to my unspeakable comfort, that Thou wert hungry, and thirsty, and wearied, and whipt, and crowned with thorns, and mocked, and crucified, for me. O let that mercy, which caused Thee to suffer so much, make Thee do that for which Thou sufferedst so much,—pardon me, and save me. Let Thy merits answer for my impieties, let Thy righteousness cover my sins, Thy blood wash away my stains, and Thy comforts refresh my soul. As my body grows weak, let Thy grace be stronger; let not my faith doubt, nor my hope tremble, nor my charity grow cold, nor my soul be affrighted with the terrors of death; but let the light of Thy countenance enlighten mine eyes, that I sleep not in death eternal; and when my tongue fails, let Thy Spirit teach my heart to pray with strong cryings, and groans that are unutterable. O let not the enemy do me any violence, but let Thy holy mercies, and Thy angels, repel and defeat his malice and fraud; that my soul may, by Thy strength, triumph in the joys of eternity, in the fruition of Thee, my life, my joy, my hope, my exceeding great reward, my Lord and Saviour Jesus Christ. Amen.

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10. *Another Prayer on the same Occasion.*

O Lord, my time is at hand; my soul is heavy even unto death. Look down upon me; pardon my sins; strengthen my faith; shorten my pains; and drive away Satan. Help me in this conflict.

Look upon Thy Christ: He is my Saviour and Redeemer. Come, Lord Jesus. Into Thy hands I commend my soul. Take it, O Lord; take me, the work of Thine own hands; let me die in Thy fear, and rise in Thy favor, that I may come to Thy bliss, for Jesus Christ's sake. Amen.

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11. *A Prayer which may be offered for a Person in the Agonies of Death.*

Most merciful and blessed Saviour, have mercy upon the soul of this Thy servant; remember not his ignorance, nor the sins of his youth; but according to Thy great mercies, remember him in the mercies and glories of Thy kingdom. Thou, O Lord, hast opened the kingdom of heaven to all believers; let the everlasting gates be opened, and receive his soul; let the angels, who rejoice at the conversion of a sinner, triumph and be exalted in his deliverance and salvation. Make him partaker of the benefits of Thy holy incarnation, life and sanctity, passion and death, resurrection and ascension, and of all the prayers of the church, of the joy of the elect, and all the fruits of the blessed communion of saints; and daily add to the number of Thy beatified servants such as shall be saved, that Thy coming may be hastened, and the expectation of the saints may be fulfilled, and the glory of Thee, our Lord Jesu, be advanced, all the whole church singing praises to the honor of Thy name, who livest and reignest, ever one God, world without end. Amen.

12. *Another Prayer on the same Occasion.*

O most merciful Jesu, who didst die to redeem us from death and damnation, have mercy upon this Thy servant, whom Thy hand hath visited with sickness; of Thy goodness be pleased to forgive him all his sins, and seal his hopes of glory with the refreshments of Thy Holy Spirit. Lord, give him strength and confidence in Thee, assuage his pain, repel the assaults of his ghostly enemies by thy mercies, and a guard of holy angels; preserve him in the unity of the church, keep his senses entire, his understanding right, give him great measure of contrition, true faith, a well-grounded hope, and abundant charity; give him a quiet and a joyful departure; let Thy ministering spirits convey his soul to the mansions of peace and rest, there with certainty to expect a joyful resurrection to the fulness of joy at Thy right hand, where there is pleasure for evermore. Amen.

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13. *A Short Form of recommending the Soul to God.*

Lord, now lettest Thou Thy servant depart in peace.

Into Thy hands, O Lord, we commend *his* spirit: for Thou hast redeemed it, O Lord, Thou God of truth.

Bring *his* soul out of prison, that it may praise Thee.

O deliver *him* from this body of death.

Guide Thou *him* through the valley of the shadow of death.

Say unto *his* soul, I am thy salvation.

Say unto *him*, To-day shalt thou be with me in Paradise.

Lord Jesus, receive *his* spirit.

Send Thine angels to meet *him*, and to bring *him* into Abraham's bosom.

Place *him* in the habitation of light and peace, of joy and gladness.

Receive *him* in the arms of Thy mercy; and give *him* an inheritance with Thy saints in light.

There to reign with Thy elect angels, Thy blessed saints departed, Thy holy prophets, and glorious apostles; in all joy, glory, felicity, and happiness, for ever and ever. Amen.

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14. *Another on the same Occasion.*

Into Thy merciful hands, O Lord, we commend the soul of this Thy servant, now departing from the body.

Acknowledge, we meekly beseech Thee, a work of Thine own hands; a sheep of Thine own fold! a lamb of Thine own flock; a sinner of Thine own redeeming.

Receive him into the blessed arms of Thy unspeakable mercy; into the sacred rest of everlasting peace; and into the glorious estate of Thy chosen saints in heaven. Amen.

God the Father, who hath created thee;

God the Son, who hath redeemed thee;

God the Holy Ghost, who hath infused His grace into thee;

Be now, and evermore, thy defence; assist thee in this thy last trial, and bring thee into the way of everlasting life.

Christ that redeemed thee with His agony and bloody death, have mercy upon thee, and strengthen thee in this agony of death.

Christ Jesus that rose the third day from death, raise up thy body again in the resurrection of the just.

Christ that ascended into heaven, and now sitteth at the right hand of God, bring thee to the place of eternal happiness and joy.

God the Father preserve and keep thee.

God the Son assist and strengthen thee.

God the Holy Ghost defend and comfort thee.

God the Holy Trinity be ever with thee.

That thy death may be precious in the sight of the Lord; with whom thou shalt live for evermore. Amen.

[When the company doth observe a dying person to be at the very point of death, let them then devoutly say the following]

15. *Commendatory Prayer for a Sick Person at the point of Departure.*

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; we humbly commend the soul of this Thy servant, our dear *brother*, into Thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching Thee, that it may be precious in Thy sight.

Wash it, we pray Thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this

miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before Thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting; through the merits of Jesus Christ Thine only Son our Lord. Amen.

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16. *Devotions which may be used by a Minister or Friend, with the bereaved Relations and Friends of the Deceased.*

[Any one of the Selections from the Holy Scriptures, (in pp. 165—179.) and I Cor. xv. 20. to the end, may be used as proper lessons.]

Just and true are Thy ways, Thou King of saints: righteousness and judgment are the habitation of Thy seat.

Shall we receive good at the hand of God, and shall we not receive evil?

It is the Lord, let Him do what seemeth to Him good.

We know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

Sorrow not, brethren, for them that are asleep, even as others who have no hope.

For if we believe that Jesus died and rose

again, even so them also which sleep in Jesus will God bring with him.

When Christ, who is our life, shall appear, we shall also appear with Him in glory.

Wherefore comfort one another with these words.

Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, world without end. Amen.

[Here may be sung a Psalm or Hymn suitable to the occasion.]

Let us pray.

Lord have mercy upon us.

Christ have mercy upon us.

Lamb of God, that takest away the sins of the world, have mercy upon us.

Lamb of God, that takest away the sins of the world, grant us Thy peace.

Our Father, who art in heaven, &c.

O God, whose days are without end, and whose mercies cannot be numbered, make us, we beseech Thee, deeply sensible of the shortness and uncertainty of human life. In these daily instances of mortality, may we see how frail and uncertain our own condition is. Teach us so to number our days, that we apply ourselves unto wisdom; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord.

Most just art Thou, O God, in all Thy dealings with us, and our punishment is less than our sins deserve. We adore Thy majesty, we revere Thy

justice, we magnify Thy mercies. Sanctify to this family the afflictive dispensation of Thy Providence. May the lively sense of the bereavement which they have sustained, lead them to cleave more closely to Thee their God. In all their troubles may their whole trust and confidence be placed in Thy mercy. Awakened by the visitation of Thy Providence to a deep sense of the uncertainty and vanity of human life, may they resolve to seek supremely those things which are above; to resign themselves and all their concerns to Thy disposal; and in the fulness of resignation, to say with the holy Job—"The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

In the instance of mortality before us, Thou dost solemnly teach us, that death is the end of all men. Grant us who are living, grace to lay it to heart; so to lay it to heart, as to live above the world, to seek Thy favor, to study Thy will, to observe Thy laws, and in all our actions to aim at Thy glory, at the salvation of our own souls, and the souls of our fellow-men. When we go the way of all the earth, may Thy presence go with us, to sustain and comfort us, to lead us to a rest eternal in the heavens.

Spare us, good Lord, spare us, O merciful Father, till we have truly repented of our sins, and made our peace with Thee, our offended Judge. For Thy Son Jesus Christ's sake, forgive us our sins. For his sake, turn away Thine anger from us; enter not into judgment with us; but after the multitude of Thy mercies look upon us, and visit us with Thy salvation. Quicken us, Almighty God, from the death of sin unto a new

and holy life; that being partakers of the death of Thy Son, we may also be partakers of his resurrection, of perfect and endless bliss both in body and soul in Thy heavenly kingdom. And may the good examples of all those who have departed this life in the true faith of Thy holy name, and the hope of their eternal blessedness, excite us to press, with the more earnestness, towards the mark for the prize of the high calling of God in Christ Jesus.

Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of Thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by Thy most gracious and ready help, through Jesus Christ our Lord. Amen.

The Lord bless us and keep us: the Lord make His face to shine upon us, and be gracious unto us: the Lord lift up his countenance upon us, and give us peace, both now and evermore. Amen.

CHAPTER III.

DEVOTIONS FOR THOSE WHO ARE AFFLICTED IN ESTATE.

The Lord maketh poor, and He maketh rich: He bringeth low, and He lifteth up. 1 Sam. ii. 6.

1. *Prayers, in the Language of Scripture, for a Person who is forsaken by his Friends, or exposed to Calumny.*

(1.) Unto Thee, O Lord, do I lift up my soul; O my God, I trust in Thee, let me not be asham-

ed. Let not mine enemies triumph over me. Look upon mine affliction and my pain, and forgive all my sins. Consider mine enemies, for they are many, and they hate me with a cruel hatred. O keep my soul and deliver me; let me not be ashamed, for I put my trust in Thee. O Lord, my God, in Thee do I put my trust, save me from all them that persecute me, and deliver me. Let not the foot of pride come against me, and let not the hand of the wicked remove me. They that hate me without a cause are more than the hairs of my head: they that would destroy me, being mine enemies wrongfully, are mighty. Deliver me out of the mire, and let me not sink; let me be delivered from them that hate me, and out of the deep waters. (Psal. xxv. 1, 2. 18—20.; vii. 1.; xxxvi. 11.; lxix. 4. 14.)

(2) Draw nigh unto my soul, and redeem it. Thou hast known my reproach, and my shame, and my dishonor: mine adversaries are all before Thee. Deliver me in Thy righteousness, and cause me to escape: incline Thine ear unto me, and save me. Be Thou my strong habitation whereunto I may continually resort. Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man: for Thou art my hope, O Lord God, Thou art my trust from my youth. O turn unto me, and have pity on me: give Thy strength unto Thy servant, and save the son of Thine handmaid. Show me a token for good, that they which hate me may see it, and be ashamed: because Thou, Lord, hast holpen me and comforted me. Lord Thou hast heard the desire of the humble; Thou wilt

prepare their heart, Thou wilt cause Thine ear to hear: to judge the fatherless and the oppressed, that the man of the earth may no more oppress. Have mercy upon me, O LORD, consider my trouble, *which I suffer* of them that hate me, Thou that liftest me up from the gates of death: that I may show forth all Thy praise in the gates of the daughter of Sion: I will rejoice in Thy salvation. (Psal. lxix. 18, 19.; lxxi. 2. 5.; lxxxvi. 16, 17.; x. 17, 18.; ix. 13, 14.)

(3.) Hold not Thy peace, O God of my praise, for the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue. O deliver me from the deceitful and unjust man, for Thou art the God of my strength. Why dost Thou cast me off? Why go I mourning because of the oppression of the enemy? O send out Thy light and Thy truth; let them lead me, let them bring me unto Thy holy hill, and to Thy tabernacles. O let not the oppressed return ashamed: let the poor and needy praise Thy name. Show Thy marvellous kindness, O Thou that savest by Thy right hand them which put their trust *in Thee*, from those that rise up *against them*. Hide me under the shadow of Thy wings from the wicked that oppress me. Lead me, O LORD, in Thy righteousness, because of mine enemies: make Thy way straight before Thy face. (Psal. cix. 1, 2.; xliii. 1—3.; lxxiv. 21.; xvii. 9.; v. 8.)

(4.) Teach me Thy way, O Lord, and lead me in a plain path, because of mine enemies. Deliver me from the oppression of man: so will I keep Thy precepts. Unto Thee do I lift up mine

eyes, O Thou that dwellest in the heavens. Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt. Let not them that are mine enemies wrongfully rejoice against me. Judge me, O LORD my God, according to Thy righteousness; and let them not rejoice over me. [But] let them shout for joy and be glad that favor my righteous cause: yea, let them say continually, "Let the LORD be magnified, which hath pleasure in the prosperity of his servant." And my tongue shall speak of Thy righteousness, *and* of Thy praise all the day long. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise Thee, O God my God. (Psal. xxvii. 11.; cxix. 134.; cxxiii. 1. 3.; xxxv. 19. 24. 27, 28.; xliii. 4.)

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2. *A Prayer for Submission to the Will of God, under loss of Property or Friends.*

O most Holy Lord God, the Supreme Lord and Governor of the world, who art unsearchable in Thy wisdom, unspotted in Thy justice, and irresistible in Thy power; whose goodness hath no bounds, but what Thy wise and holy will gives unto it; and art immutable in these, and all other perfections, the great God, most blessed for ever. It is most reasonable and agreeable to our nature, most profitable and convenient to our interest, most satisfactory and suitable to our wisest choice, by an absolute and quiet submission in all things to Thy sovereign wisdom, justice, and goodness, to declare our fear and reverence of

Thee; our unfeigned love to Thee, and desires to please Thee; our trust and confidence in Thee, and ready dispositions to obey Thee.

Thou art too great, I know, to delight in grieving us Thy poor creatures, and hast other ways of procuring Thy own pleasure, than by our misery, pain, and torment. And, therefore, in a full persuasion of Thy unerring Providence over us, and infinite charity towards us, I here most humbly and freely resign all my thoughts and desires unto Thee, submitting myself entirely to Thy orders, and resolving by Thy gracious assistance to rest contented with whatsoever Thou appointest. "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." (Job i. 21.) Blessed be Thy name, who hast continued to me so long the enjoyment of so many good things. Blessed be Thy name, that I had any thing to part withal, whereby I may testify my faith in Thee, and affection to Thee. Blessed be Thy name, that I have any of the comforts of this life still remaining, and that they are not all taken away from me. I have nothing too great, or too dear, to be resigned to Thee, from whose bounty I received all I have, and who art my best and my eternal friend.

O that no repining thoughts may arise in my heart, to disorder and discompose my duty towards Thee, or towards my neighbor: but help me rather to think wherein I have offended Thee, and carefully to amend it; to place my affections more steadfastly on those unmovable things which are above; to lay up my treasure and hope in heaven, and to prepare myself by perfect-

ing my purity, and thankfulness, and patience, and all other virtues, to be translated thither, where our life is hid in Thee with Christ Jesus.

I thank thee, O Father of mercies, that Thou hast given us such everlasting consolation, through Thy grace in Him. Every day will I bless Thee, and I will praise Thy name for ever and ever, for those exceeding great and precious promises which Thou hast given us to support and comfort us in all the troubles of this life. Increase my faith, strengthen and confirm my hope; lift up my spirit continually to that blessed place where Jesus is, that I may rejoice in hope of that immortal life, where all tears shall be wiped from our eyes, and there shall be no sighing, nor sorrow any more; but [we who are now parted asunder] shall meet together to acknowledge, with eternal praises, Thy wise and merciful Providence; which, by ways most contrary to our desires, hath brought us to endless and undisturbed bliss.

Thou knowest, O Lord, the weakness and frailty of our nature: therefore vouchsafe unto me the constant assistance of Thy good Spirit, (for which I depend upon Thee) to enable me to continue in this humble, quiet, and dutiful submission to Thee, waiting for that peaceable and joyful repose in the eternal rest which Thou hast prepared for Thy people, through Thy mercies in Christ Jesus; by whom all glory, honor, love, and obedience be rendered to Thee, by me and all mankind, both now and for ever. Amen.

3. *A Prayer for a Family after any grievous worldly Loss.**

We have felt the kindness of Thy hand, O Lord, in the gifts of Thy providence, and it becomes us to admit its justice in removing them and to say, the Lord giveth, and the Lord taketh away, blessed be the name of the Lord. Thou hast been pleased to deprive us of the portion of this world's goods which we had attained by Thy blessing on our care and industry, and to which we had looked as the means of establishing our children in the world, and of comfortable support to ourselves in the season of frailty; but while we feel the bitterness of this visitation, we desire to say, "It is the Lord, let him do what seemeth to him good." Preserve us from looking only at the dark side of the cloud, for this can merely serve to fill us with regret, anxiety, and fear. We bless God it has a bright side, and we will look to it, and thank God, and take courage. We bless Thee that we have Thy providential care to look to, that Thou canst put a special blessing into the coarsest fare, and that none that trust in Thee shall be desolate. We bless Thee for health and strength, for the toils of honest industry, and do Thou so guide and prosper us in them, that we may earn daily bread for our family, and may evince to those around us that the Lord will not cast off forever, but that though He cause grief, yet will He have compassion according to the multitude of His mercies.

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* From 'The Family Oblation.'

What in our own conduct led to this calamity teach us to search out, to bewail, and guard against for the time to come. Let us not be high-minded, but fear. Let us not indulge in speculation, but be guided by experience. Let us not put ourselves in the power of the crafty and the specious, but be prudent and wary; and let us not affect a mode of living unsuited to our station, but be frugal and temperate in all things.

Where others have had their hand in this calamity, let us not think of them with revengeful feelings, but with forgiveness. And while some seal their ruin by drowning all thought and foresight in intoxication, may we engage more resolutely than ever in self-denial and activity. May we ever remember that it is vice only, that degrades, that folly banishes all pity for misfortune, and that there is no hope for the rise of a drunkard. Suffer us not to use any artifice to extricate ourselves from difficulties, or any sinful expedient to mitigate the calamity, or any unworthy methods to better our circumstances. O let integrity and truth preserve us; may we wait on the Lord and keep His way, so shall we dwell in the land, and verily we shall be fed. May the young in this dwelling be disposed and enabled firmly and meekly to accommodate themselves to such changes in our domestic affairs as may be necessary; and instead of repining, may they exercise that contentment which will bless both them and their parents, and seek to excel in virtue instead of setting their hearts on worldly distinction. O grant to us that grace as our portion which no calamity can injure, and

make us all rich towards God. May we be Christ's by the attraction of His Spirit, and the cheerful surrender and devotedness of our hearts, and all things shall be ours, in as far as Thou seest they are requisite for our welfare. May the Lord be our shepherd and we shall not want, and let Thy name be magnified in us and by us, for ever. Amen.

4. *A Prayer to be used by a Widow.*

O Lord God, the succourer of all them that are in distress, the Father of the fatherless and the Husband of the widow, I beseech Thee to have compassion upon me. Regard the supplications of Thy servant; and comfort me, O Lord, with a delightful sense of Thy presence with me. Draw my heart nearer to Thyself in holy love and devout affection, and a lively hope that Thou wilt never leave me nor forsake me.

I ought to thank Thee at all times, for the many tokens of Thy love towards me; and particularly for lending me this blessing so long, the value of which I now feel by my want of its support. Pardon me, I beseech Thee, that I have not been so thankful for it, and for the rest of Thy mercies as I ought, nor so carefully improved them as I might have done. O take not away Thy loving-kindness from me in displeasure: but still vouchsafe the continuance of Thy favor towards me; especially the support of Thy divine grace, by the power of the Holy Ghost, to enable me to bear this affliction with an humble, meek, and patient spirit.

Moderate all my passions: free me from all

discontented and distrustful thoughts: help me to cast all my care on Thee, who relievest the fatherless and widow, and carest even for the strangers. Fix my mind upon Thy love in the Lord Jesus; in whom Thou wouldest have us to rejoice always. Lift up my thoughts to those heavenly enjoyments in that blessed place where He is [*to which I hope my husband is departed.*] And help me to follow after him with all diligence, in a pure, grave, and godly conversation; and, by a careful education of my children, to endeavor that they may be also with us in that glory.

Let Thy blessing ever rest upon them. And now, that they are left to me alone, give me so much the more wisdom to instruct and govern them aright; and so much the more love to them, and tender affection to their good and welfare. Make them to be a comfort for me in my widowhood, by their increase in godliness, that we may cheerfully serve Thee together, in prayers and thanksgivings and reading of Thy holy word, and communion with our blessed Saviour, and all other actions of a Christian life. Prepare us for whatever condition into which Thou shalt be pleased to bring us; that neither fulness nor poverty, honor nor reproaches, health nor sickness, may ever separate us from Thy love in Christ Jesus; but may we persevere in patient obedience to Thee, till we receive that crown of life, which He hath promised to them that love Thee. Amen.

5. *A Prayer for an Orphan.*

O Lord, who never failest them that seek Thee, but givest to the beast his food, and to the young ravens which cry, I cast myself upon Thine infinite goodness, with whom the fatherless have been wont to find mercy. Be Thou, O Lord, Father and God of my life, a most merciful and gracious Father unto me, and provide what Thou seest in Thy wisdom to be necessary for me.

Especially, bestow upon me some faithful friend that will admonish me, and take care of my soul, to bring me up religiously in the fear of Thee my God. Preserve me from all distrust of Thy good Providence: give me favor in the eyes of others, by an humble, submissive, and good behavior towards them. Make me diligent and industrious in some honest calling, and bless my labors and endeavors, that I may not be a burthen unto others; but whatsoever my portion may be in this world, give me grace to live so piously, justly, and soberly, that I may not miss of that 'incorruptible inheritance, which fadeth not away, reserved in the heavens for us,' (1 Pet. i. 4.) through Christ Jesus. Amen.

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6. *A Prayer for an aged Person.*

I adore Thee, O Lord of life and glory, who art from everlasting to everlasting, and changest not; beseeching Thee graciously to regard Thine unworthy servant, whose only hope is in Thine infinite mercy, through our Lord and Saviour Jesus Christ. Cast me not off, O Lord, I beseech Thee, in the time of old age; forsake me not, now that my strength faileth me: but be

Thou pleased to support me under the decline of nature; and, while my outward man decays, may my inner man be renewed day by day. Preserve me from all discontented thoughts and peevish passions; and enable me to glorify Thee, O God, and Thy Son Jesus Christ, my Lord and my Saviour.

Make me ever so mindful of my frailty, and of the shortness and uncertainty of this life, that neither sickness nor death may surprise me unawares, or find me unprepared. O Thou God of hope, fill me with all joy and peace in believing, and make me to abound in hope through the power of the Holy Ghost.

Pardon, O Lord, all my sins, negligences, errors, and transgressions committed against Thy Divine Majesty; and fill my heart with a comfortable sense of Thy pardoning mercy in Christ Jesus. As my heart and flesh fail, be Thou, O God, the strength of my heart and my portion for ever; and when Thou shalt be pleased to call me hence, may an abundant entrance be vouchsafed unto me into Thy heavenly kingdom, through Jesus Christ my strength and my Redeemer. Amen.

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7. *A Prayer under any Injuries, Abuses, or Provocations.*

O God, whose beloved Son was evil-treated, tempted, reviled, spit upon, mocked, and persecuted even unto death; and whose blessed disciples had also trials of cruel mockings and scourgings, and of severe bonds and imprisonments: what then am I that I should expect to

escape the injuries, abuses, and provocations of this world? Therefore, Lord, such as my folly and miscarriage have made my enemies, enable me to appease, and to gain them to my friendship; and such as hate me wrongfully, pardon their sin, open their eyes, purify their minds, and convert their hearts unto Thee; that they may see their fault, be reconciled to Thee, O God! and then live, as much as in them lieth, in peace with all men, that we may at last live together in heaven. And for this end mortify, I beseech Thee, in all of us, the carnal mind, which is at enmity against Thee, and all those lusts which war in our members, from whence wars and fightings arise; unite us all against the common enemy of our souls; and join all our hearts to Thee, in Thy true fear and love, that we may not meditate revenge, but study to be quiet; and this we humbly pray, in the name of that great pattern of meekness, Thy Son, our Lord and Saviour Jesus Christ. Amen.

CHAPTER IV.

THANKSGIVINGS FOR DELIVERANCE FROM AFFLICTION.

Offer unto God THANKSGIVING.
Whoso offereth PRAISE, glorifieth me.—Psalm l. 14. 23.

1. *A Prayer of Thanksgiving for any great Deliverance.*

O God, my God and Father, Thou hast strangely preserved and rescued me from evil, and, for the glory of Thy own name, Thou hast diverted the arrow that was directed against me.

What am I, O Lord, and what can I do, or what have I done, that Thou shouldest do this for me? I am, O God, a miserable sinner, and I can do nothing without a mighty grace, and I have done nothing by myself but what I am ashamed of, and I have received great mercies, and miracles of Providence. I see, O God, I see that Thy goodness is the cause and measure of all my hopes and all my good: and upon the confidence and greatness of that goodness, I humbly beg of Thy sacred Majesty to keep and defend me from all evil by Thy wise Providence; to lead me into all good by the conduct of Thy Divine Spirit; and where I have done amiss give me pardon, and where I have been mistaken give me pity, and where I have been injured give me Thy favor and a gracious exchange: that I may serve Thee here with diligence, and hereafter may rejoice with Thee, and love Thee as I desire to love Thee, and as Thou deservest to be loved, even with all the powers and degrees of passion and essence, to eternal ages, in the inheritance of Jesus, whom I love, for whom I will not refuse to die, in whom I desire to live and die; to whom with Thee, O gracious Father, and the Holy Spirit, be all glory and honor, love and obedience, for ever and ever. Amen.

II. *A Hymn of Thanksgiving for Deliverance from trouble of Mind.*

The bruised reed, O Lord, Thou hast not broken, nor quenched the smoking flax. (Matt. xii. 20.)

Thou hast restored unto me the joy of Thy salvation, and upheld me with Thy free Spirit.

Thou hast made me to hear of joy and gladness, that the bones which Thou hast broken may rejoice. (Psal. li. 8. 12.)

I said, I will confess my transgressions unto the Lord, and Thou forgavest the iniquity of my sin.

For this shall every one that is godly pray unto Thee, in a time when Thou mayest be found. (Psal. xxxii. 5, 6.)

Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication, the Lord will receive my prayer. (Psal. vi. 8, 9.)

He will regard the prayer of the destitute, and not despise their prayer.

And this shall be written for the generation to come; and the people which shall be created shall praise the Lord. (Psal. cii. 17, 18.)

Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, world without end. Amen.

III. *A Prayer of Thanksgiving for Deliverance from trouble of Mind.*

O merciful Lord, Thou hast caused the light to shine out of the midst of darkness, and given me order and clearness, for my former confusedness of thoughts, and settled my trembling and troubled spirit in rest and peace. Thy grace has

comfortably resolved and enlightened me about Thy ways, and set me free from my entangling scruples, and rid me of my dejecting and disquieting fears, by comfortable hopes of Thy free mercies in Christ Jesus.

Blessed be Thy love, O gracious Father, for sending me such seasonable helps and suitable instructors, who, by clear representations of things, have happily removed my fears and ignorance. And blessed be Thy grace, for opening my heart and eyes, and enlightening and quieting my spirit, by their means. But, above all, blessed be Thy goodness, for giving us such sweet promises of favor and mercy in Jesus Christ, as may give poor sinners ease of heart and humble confidence in Thee.

And, O do Thou, who hast now most graciously spoken peace unto my soul, maintain and keep up clear knowledge and unswerving righteousness in the same, that it relapse not into guilt and fear, nor be clogged and disquieted by doubts and scruples any more. Make me satisfied and settled in a right understanding of all good things, and careful in the observance of them. And let not any busy workings of the adversary, or of my own melancholy, make me unnecessarily mistrustful, or suspicious, or unduly jealous, either of Thee, or of myself. Let me not be fickle and soon altered in my persuasions of Thy love, or in my purposes of Thy service. But fix my heart in thoughts of righteousness, and in the blessings and comforts of joy and peace, for our Lord Jesus Christ's sake. Amen.

IV. *Thanksgivings for Recovery from Sickness.*

1. *A Hymn of Thanksgiving, collected from the Holy Scriptures.*

Praise the Lord, O my soul: and all that is within me praise His holy name.

Praise the Lord, O my soul: and forget not all His benefits. (Psal. ciii. 1, 2.)

Who can express the noble acts of the Lord; or shew forth all his praise! (Psal. cvi. 2.)

Which forgiveth all thy sins: and healeth all thine infirmities.

Which saveth thy life from destruction: and crowneth thee with mercy and loving kindness.

Which satisfieth thy mouth with good things; making thee young and lusty as an eagle. (Psal. ciii. 3, 4, 5.)

For His arrows stuck fast in me: and His hand pressed me sore.

There was no health in my flesh, because of His displeasure, neither was there any rest in my bones, by reason of my sin. (Psal. xxxviii. 2, 3.)

My soul abhorred all manner of meat; and I was even hard at death's door. (Psal. cvii. 18.)

Then cried I unto Thee, O Lord: and gat me to my Lord right humbly. (Psal. xxx. 8.)

I said, O my God, take me not away in the midst of mine age: as for Thy years, they endure throughout all generations. (Psal. cii. 24.)

But what profit is there in my blood, when I go down to the pit? (Psal. xxx. 9.)

Hear my prayer then, O Lord, and with Thine ears consider my calling: hold not Thy peace at my tears.

O spare me a little, that I may recover my strength before I go hence, and be no more seen. (Psal. xxxix. 13. 15.)

So when I cried unto the Lord in my trouble; He delivered me out of my distress.

He sent His word and healed me: and I was saved from destruction. (Psal. cvii. 19, 20.)

O! what great troubles and adversities hast Thou shewed me, and yet didst Thou turn and quicken me: yea, and broughtest me from the deep of the earth again. (Psal. lxxxi. 18. 20.)

Therefore will I praise Thee and Thy faithfulness, O God: I will offer unto my God thanksgiving, and pay my vows unto the most Highest. (Psal. l. 14.)

For the grave cannot praise Thee; death cannot celebrate Thee: they that go down to the pit cannot declare Thy truth.

But the living, the living, he shall praise Thee, as I do this day: the fathers to the children shall make known the goodness of the Lord. (Isaiah xxxviii. 18, 19.)

And they that know Thy name will put their trust in Thee; for Thou, Lord, hast never failed them that seek Thee. (Psal. ix. 10.)

As for me, I will give great thanks unto the Lord with my mouth; and praise Him among the multitude. (Psal. cix. 29.)

O come hither, and hearken, all ye that fear God; and I will tell ye what He hath done for my soul. (Psal. lxvi. 14.)

I was in misery, and like unto him that is at the point to die; but He delivered me out of all my fear. (Psal. lxxxviii. 15.; xxxix. 4.)

If the Lord had not helped me, it had not failed but my soul had been put to silence.

But when I said, My foot hath slipped ; Thy mercy, O Lord, held me up. (Psal. xciv. 17, 18.)

Thou hast turned my heaviness into joy, Thou hast put off my sackcloth, and girded me with gladness. (Psal. xxx. 11.)

The Lord is my strength and my shield, my heart hath trusted in Him, and I am delivered : therefore my heart danceth for joy, and in my song will I praise him. (Psal. xxvii. 8.)

O how plentiful is Thy goodness, which Thou hast laid up for them that love Thee : and that Thou hast prepared for them that put their trust in Thee, even before the sons of men. (Psal. xxxi. 21.)

O ye that love the Lord, see that ye hate the thing which is evil : the Lord preserveth the souls of the faithful, He delivereth them from the hand of the wicked one. (Psal. xcvii. 10.)

His mercy and truth shall follow me all the days of my life : and I will dwell in the house of the Lord for ever. (Psal. xxiii. 6.)

I will keep the ways of the Lord : and will not forsake my God as the wicked doth.

For I have an eye unto all His laws, and will not cast out His commandments from me. (Psal. xviii. 21, 22.)

Praised be the Lord, who hath not cast out my prayer, nor turned His mercy from me. (Psal. lxvi. 18.)

Yea, blessed be the Lord God, even the God of Israel : which only doth wondrous things.

And blessed be the name of His Majesty for

ever: and let all the earth be filled with His Majesty. Amen. Amen. (Psal. lxxxii. 18, 19.)

Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, world without end. Amen.

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2. *A short Prayer of Thanksgiving for Recovery.*

O gracious Lord, the God of the spirits of all flesh, in whose hand my time is, I praise and magnify Thee, that Thou hast in love to my soul delivered it from the pit of corruption, and restored me to health again. It is Thou alone, O Lord, that hast preserved my life from destruction; Thou hast chastened and corrected me, but Thou hast not given me over unto death. O let this life which Thou hast thus graciously spared, be wholly consecrated to Thee. Behold, O Lord, I am by Thy mercy made whole; O make me strictly careful to sin no more, lest a worse thing come unto me. Lord, let not this reprieve Thou hast now given me, make me secure, as thinking that my Lord delayeth His coming; but grant me, I beseech Thee, to make a right use of this long-suffering of Thine, and so to employ every minute of that time Thou shalt allow me, that when Thou shalt appear, I may have confidence, and not be ashamed before Thee at Thy coming. Lord, I have found by this approach towards death, how dreadful a thing it is to be taken unprepared: O let it be a perpetual admonition to me to watch for my Master's coming.

And when the pleasures of sin shall present themselves to entice me, O make me to remember how bitter they will be at the last. O Lord, hear me, and as Thou hast in much mercy afforded me time, so grant me also grace, to work out my own salvation, to provide oil in my lamp, that when the Bridegroom cometh, I may go with Him to the marriage. Grant this, I beseech Thee, for Thy dear Son's sake. Amen.

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3. *Another shorter Prayer of Thanksgiving.*

O Lord God, who hast in Thy tender mercy prolonged my days in this world, give me grace to spend that life Thou hast now lengthened in Thy service.

O give me grace to perform all my resolutions of new obedience, and so to live in the filial fear of Thee, all the remainder of my life, that I may at last die at peace with myself, at peace with the whole world, and at peace with Thee; through Thy well-beloved Son, my blessed Saviour Jesus Christ. Amen.

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4. *A larger Form of Thanksgiving for Recovery.*

Most gracious and merciful God, to whom alone belong the issues of life and death; I, Thy unworthy servant, who have been under Thine afflicting hand, and am raised again from the bed of sickness, do here present myself before Thee, in a thankful sense of Thy great mercy and goodness towards me. Thou hast chastened and corrected me, but Thou hast not given me over

unto death. Thou hast saved my life from destruction, and crowned me with mercy and loving-kindness. Blessed be Thy holy name, for supporting me under the pain and anguish of my sick bed, for the seasonable supplies of patience and comfort which Thou didst graciously afford me, and for restoring me, in Thy good time to the blessings of health and strength.*

But I know, O Lord, that the pain and weakness wherewith Thou hast visited me were not for the punishment of my body, but for the improvement of my soul; to let me see the frailty of my nature, and the uncertainty of my life; to wean me from the delights of this world, and to engage me in a serious preparation for the next; in all which I thankfully acknowledge Thy fatherly care over me, and that Thou of very faithfulness hast caused me to be afflicted.

I adore the richness of Thy goodness, in giving me a right knowledge of Thee and Thy ways, in these Thy dispensations to me, and in making them the happy means to bring me to a sense of the evil of my doings, and to a serious consideration of my future state. Before I was afflicted, I went astray; I forgot my duty to Thee and followed the imaginations of my own heart; my thoughts were taken up with the business and entertainments of this world, and the care of my soul was neglected and forgotten. But Thy chastisements have brought me back

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* When any person, during the time of sickness, hath been light-headed, he or she may add, [and to the perfect use of my reason and understanding.]

into the right way; and now, to my unspeakable comfort and happiness, my affections are placed upon the things above, and the things that concern my everlasting salvation. To Thee, therefore, O my God, who hast not cut me off in the midst of my sins, but hast in great mercy given me space for repentance and amendment; to Thee will I live in holiness and righteousness, all my days; forsaking every evil way, and studying above all things to do that which is well-pleasing in Thy sight. I am heartily grieved at the sins and vanities of my former life, and do here solemnly renounce them all; more especially those which I have been hitherto most guilty of, and to which my own corrupt inclinations, or the snares and temptations of the world, are most like to betray me for the time to come.* And in a sense of my own weakness and frailty, I earnestly implore the assistance of Thy Holy Spirit, to subdue my inordinate desires, to break the power of all evil habits and to keep me steadfast in every promise and resolution that I made before Thee, in the day of my distress; all which I do now, in Thy presence, most sincerely and heartily renew. And I beseech Thee, let me never be drawn to forget or neglect them, either by the cares and pleasures of this world, or by the hopes of a long continuance in it, but give me grace always to make eternity my chief care and concern; and let Thy late gracious warning of mortality teach me

* Here confess the sins you have been most guilty of, and against which you do therefore particularly resolve.

the uncertainty of my abode upon earth, and oblige me to live in a daily preparation to die. That so having duly profited by Thy fatherly chastisement, and employing the remainder of my days to Thy glory, and the salvation of my own soul, I may be found watching, whenever my appointed time shall come, and may change this frail state of mortality for an immortal crown of glory. All which I humbly beg of Thee, through the merits and mediation of Jesus Christ, my blessed Saviour and Redeemer. Amen.

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5. *A Prayer of Thanksgiving for a Patient in a Hospital or Infirmary, on his recovery from Sickness.*

Most gracious and merciful God, the fountain of life, I return Thee humble and hearty thanks for having spared the life of Thy servant. I adore Thee, as the author of my *cure*, and praise Thee for the *success* Thou hast given to those applications which were the means of effecting it. May I remember the chastisements, the instructions, and the deliverance I have received; and may I be enabled to perform the good resolutions I made in my sickness. As Thou hast condescended to hearken to the prayer of so sinful a creature, may I call upon Thee as long as I live. Being made *whole*, may I go away and *sin no more*, lest a worse thing come unto me. Having known the bitterness of affliction, may I *pity* and endeavor to relieve those who labor under it: and may I never forget my obligation to Thee, and all the kindness

of those about me, [*especially to the subscribers to this hospital, and my other benefactors,*] whom I humbly recommend to Thy continual kindness and everlasting favor, through Jesus Christ our Lord and only Saviour. Amen.

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6. *A Prayer of Thanksgiving for Deliverance from a pestilential Epidemic.*—(*From the Book of Common Prayer.*)

O Lord our God, who hast wounded us for our sins, and consumed us for our transgressions, by Thy late heavy and dreadful visitation ; and now, in the midst of judgment remembering mercy, hast redeemed our souls from the jaws of death : we humbly acknowledge before Thee, O most merciful Father, that all the punishments which are threatened in Thy law might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart. Yet, seeing it hath pleased Thee of Thy tender mercy to assuage the contagious sickness, wherewith we have lately been sore afflicted, and to restore the voice of joy and health into our dwellings ; we offer unto Thy Divine Majesty, ourselves, our souls and bodies which Thou hast delivered, to be a living sacrifice unto Thee, praising and magnifying Thy glorious name for Thy preservation and providence over us, through Jesus Christ our Lord. Amen.

APPENDIX,

BY THE AMERICAN EDITOR.

DEVOTIONAL POETRY.

SOUL OF OUR SOULS, AND SAFEGUARD OF THE WORLD!
SUSTAIN,—THOU ONLY CANST,—THE SICK AT HEART;
RESTORE THEIR LANGUID SPIRITS, AND RECALL
THEIR LOST AFFECTIONS UNTO THEE AND THINE.

WORDSWORTH.

TAKE UP THE LESSON, O MY HEART;
THOU LORD OF MEEKNESS, WRITE IT THERE:
THINE OWN MEEK SELF TO ME IMPART,
THY LOFTY HOPE, THY LOWLY PRAYER.
GENTLY ALONG THE VALE OF TEARS
LEAD ME FROM TABOR'S SUN-BRIGHT STEEP,
LET ME NOT GRUDGE A FEW SHORT YEARS
WITH THEE TOWARD HEAVEN TO WALK AND WEEP.

KEBLE.

INDEX.

		Page.
XIII.	Afflictions sanctified by the word, *Cowper.*	14
XVIII.	'As thy day, so shall thy strength be,' *Mrs. Sigourney.*	18
IX.	Believer's Refuge, The *C. Wesley.*	11
XXVIII.	'Blessed are the dead,' *Mrs. Sigourney.*	25
XXXIV.	'Broken in heart,' To one, *Bishop Doane.*	29
X.	Christian Race, The *Watts.*	12
IV.	Compassionate High Priest, The *R. Grant.*	8
XXXI.	Contentment, *Mrs. Steele.*	28
XXXV.	'Dead in Christ,' The *Bishop Doane.*	30
XIV.	Dirge, *Milman.*	15
XXXVI.	'Dove, whom the Lord hath wounded,' *Bishop Doane.*	31
XXIV.	Encouragement, *Bowdler.*	22
XXIII.	Evening, *Keble.*	21
XV.	Faith, *Miss C. Fry.*	16
XXXII.	Fountain opened in the Church, The *Bishop Doane.*	28
VII.	Friend, The *Bishop Horne.*	10
VI.	Friends, Death of, *Montgomery.*	9
XXII.	Grace, *Miss C. Fry.*	20
I.	Gratitude to God, *Addison.*	5
III.	Habitual Devotion, *Miss H. M. Williams.*	7
XVII.	Innocents, Death of, *Bishop Heber.*	17
XXXIII.	'It is well!' *Bishop Doane.*	29
XXVI.	Leaf, The *Bishop Horne.*	24
XXX.	Light shining out of Darkness, *Cowper.*	27
XXV.	Litany, The *R. Grant.*	23
XVI.	Penitential, *Sternhold.*	17
VIII.	Prayer answered by Crosses, *Newton.*	11
XII.	Psalm XXIII. *Tate* and *Brady.*	13
V.	Psalm XXXIII, 12—14. *Tate* and *Brady.*	9
XXI.	Psalm XXXVI, 5—8. *Tate* and *Brady.*	20
II.	Psalm CIII, 1—8. *Tate* and *Brady.*	6
XIX.	Redeemed, Song of the, *Montgomery.*	18
XI.	Retrospection, *Bishop Middleton.*	13
XXIX.	Supplication, *Bishop Heber.*	26
XXVII.	Trust in God, *Newton.*	25
XX.	Watchfulness and Prayer, *Mrs. Steele.*	19

DEVOTIONAL POETRY.

I *Gratitude to God.* Addison.

When all thy mercies, O my God,
My rising soul surveys;
Transported with the view, I'm lost
In wonder, love and praise:

O how shall love with equal warmth
The gratitude declare,
That glows within my ravished heart!—
But Thou canst read it there.

Thy providence my life sustain'd,
And all my wants redrest,
When in the silent womb I lay,
And hung upon the breast.

To all my weak complaints and cries
Thy mercy lent an ear,
Ere yet my feeble thoughts had learnt
To form themselves in prayer.

Unnumbered comforts to my soul
Thy tender care bestowed,
Before my infant heart conceiv'd
From whom those comforts flow'd.

When in the slippery paths of youth
With heedless steps I ran,
Thine arm unseen conveyed me safe,
And led me up to man.

Through hidden dangers, toils and deaths,
It gently cleared my way,

And through the pleasing snares of vice,
More to be feared than they.

When worn with sickness, oft hast Thou
With health renewed my face,
And, when in sins and sorrow sunk,
Revived my soul with grace.

Thy bounteous hand with worldly bliss
Has made my cup run o'er,
And in a kind and faithful friend
Hast doubled all my store.

Ten thousand thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart,
That tastes those gifts with joy.

Through every period of my life
Thy goodness I'll pursue;
And after death, in distant worlds,
The glorious theme renew.

When nature fails, and day and night
Divide thy works no more,
My ever grateful heart, O Lord,
Thy mercy shall adore.

Through all eternity to Thee
A joyful song I'll raise,
For, oh! eternity's too short
To utter all thy praise.

II. *Psalm* 103. 1—8. Tate and Brady.

My soul, inspired with sacred love,
God's holy name forever bless;
Of all His favors mindful prove,
And still thy grateful thanks express.

'T is He that all thy sins forgives,
And, after sickness, makes thee sound;

From danger He thy life retrieves,
  By Him with grace and mercy crown'd.

He with good things thy mouth supplies,
  Thy vigor, eagle-like, renews;
He, when the guiltless sufferer cries,
  His foe with just revenge pursues.

God made, of old, His righteous ways
  To Moses and our fathers known;
His works, to His eternal praise,
  Were to the sons of Jacob shown.

The Lord abounds with tender love,
  And unexampled acts of grace;
His wakened wrath doth slowly move,
  His willing mercy flies apace.

God will not always harshly chide,
  But with His anger quickly part;
And loves His punishments to guide
  More by His love than our desert.

As high as heaven its arch extends
  Above this little spot of clay,
So much His boundless love transcends
  The small respects that we can pay.

As far as 'tis from east to west,
  So far has He our sins remov'd,
Who with a father's tender breast
  Has such as feared Him always lov'd.

III. *Habitual Devotion.* Miss H. M. Williams.

While Thee I seek, protecting Power,
  Be my vain wishes still'd;
And may this consecrated hour
  With better hopes be fill'd.
Thy love the power of thought bestow'd;
  To Thee my thoughts would soar:

Thy mercy o'er my life has flow'd;
That mercy I adore.

In each event of life, how clear,
Thy ruling hand I see!
Each blessing to my soul more dear,
Because conferred by Thee.
In every joy that crowns my days,
In every pain I bear,
My heart shall find delight in praise,
Or seek relief in prayer.

When gladness wings my favor'd hour,
Thy love my thoughts shall fill;
Resigned, when storms of sorrow lower,
My soul shall meet Thy will.
My lifted eye, without a tear,
The gathering storm shall see;
My steadfast heart shall know no fear,
That heart shall rest on Thee.

IV. *The Compassionate High Priest.* R. Grant.

When gathering clouds around I view,
And days are dark and friends are few,
On Him I lean, who not in vain
Experienced every human pain;
He feels my grief, He sees my fears,
And counts, and treasures up my tears.

If aught should tempt my soul to stray
From heavenly wisdom's narrow way,
To fly the good I would pursue,
Or do the will I would not do,
Still He, who felt temptation's power,
Shall guard me in that dangerous hour.

When vexing thoughts within me rise,
And, sore dismayed, my spirit dies,
Then He who once vouchsaf'd to bear
The sickening anguish of despair,
Shall sweetly soothe, shall gently dry
The throbbing heart, the streaming eye.

When, sorrowing, o'er some stone I bend,
Which covers all that was a friend,
And from his voice, his hand, his smile,
Divides me for a little while,
Thou, Saviour, seest the tears I shed,
For thou didst weep o'er Lazarus dead.

And, O! when I have safely pass'd
Through every conflict but the last,
Still, still unchanging, watch beside
My bed of death,—for Thou hast died!
Then point to realms of endless day,
And wipe the latest tear away.

V. *Psalm* 33. 12—14. Tate and Brady.

'T is God, who those that trust in Him
Beholds with gracious eyes;
He frees their soul from death, their want
In time of dearth supplies.

Our soul on God with patience waits;
Our Help and Shield is He;
Then, Lord, let still our hearts rejoice,
Because we trust in Thee.

The riches of thy mercy, Lord,
Do thou to us extend!
Since we, for all we want or wish,
On Thee alone depend.

VI. *Death of Friends.* Montgomery.

Friend after friend departs!
Who hath not lost a friend?
There is no union here of hearts,
That finds not here an end.
Were this frail world our final rest,
Living or dying none were blest.

Beyond the flight of time,
Beyond the reign of death,

There surely is some blessed clime,
  Where life is not a breath;
Nor life's affections transient fire
  Whose sparks fly upward and expire.

There is a world above,
  Where parting is unknown;
A long eternity of love,
  Formed for the good alone;
And faith beholds the dying here
  Translated to that glorious sphere.

Thus star by star declines,
  Till all are passed away;
As morning high and higher shines
  To pure and perfect day;
Nor sink those stars in empty night,
  But hide themselves in heaven's own light.

VII. *The Friend.* Bishop Horne.

The fastest friend the world affords
  Is quickly from me gone:
Faithless behold him turn his back,
  And leave me all alone!

"My friend, sincerely yours *till death*:"
  The world no further goes:
Perhaps while earth to earth is laid,
  A tear of pity flows.

Be thou, my *Saviour*, then, my *friend*:
  In Thee my soul shall trust,
Who false wilt never prove in death,
  Nor leave me in the dust.

Home while my other friends return,
  All solemn, silent, sad,
With thee my flesh shall rest in hope,
  And all my bones be glad.

VIII. *Prayers answered by Crosses.* Newton.

I asked the Lord that I might grow
In faith and love and every grace;
Might more of His salvation know,
And seek more earnestly His face.

'T was He who taught me thus to pray,
And He I trust has answered prayer,
But it has been in such a way
As almost drove me to despair.

I hoped that in some favored hour,
At once He'd answer my request;
And by His love's constraining power,
Subdue my sins, and give me rest.

Instead of this, he made me feel
The hidden evils of my heart;
And let the angry powers of hell
Assault my soul in every part.

Yea, more, with his own hand he seemed
Intent to aggravate my woe;
Crossed all the fair designs I schemed,
Blasted my gourds, and laid me low.

Lord, why is this? I trembling cried,
Wilt thou pursue thy worm to death?
"'Tis in this way," the Lord replied,
"I answer prayer for grace and faith.

"These inward trials I employ
"From self and pride to set thee free;
"And break thy schemes of earthly joy,
"That thou mayest seek thy all in me."

IX. *The Believer's Refuge.* C. Wesley.

Jesus, refuge of my soul,
Let me to thy bosom fly,
While the raging billows roll,

While the tempest still is high;
Hide me, O my Saviour, hide,
Till the storm of life is past,
Safe into the haven guide,
Then receive my soul at last.

Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, ah, leave me not alone,
Still support and comfort me:—
All my trust on Thee is staid,
All my help from Thee I bring,
Cover my defenceless head
With the shadow of thy wing.

Plenteous grace with thee is found,
Grace to pardon all my sin;
Let the healing streams abound,
Make and keep me pure within:—
Thou of life the fountain art,
Freely let me take of Thee;
Spring Thou up within my heart,
Rise to all eternity.

X. *The Christian Race.* Watts.

Awake our souls, away our fears,
Let every trembling thought be gone;
Awake and run the heavenly race,
And put a cheerful courage on.

True, 't is a strait and thorny road,
And mortal spirits tire and faint;
If they forget the mighty God,
Who feeds the strength of every saint.

The mighty God whose powerful hand
Has matchless works of wonder done;
And shall endure, whilst endless years
Their everlasting circles run.

From Him, the overflowing spring,
Our souls shall drink a rich supply;

Whilst those, who trust their native strength,
Shall melt away, and droop and die.

Swift as an eagle cuts the air,
We'll mount aloft to Thine abode;
On wings of love our souls will fly,
Nor tire amidst the heavenly road.

XI. *Retrospection.* Bishop Middleton.

As o'er the past my memory strays,
Why heaves the secret sigh?
'T is that I mourn departed days,
Still unprepared to die.

The world and worldly things beloved,
My anxious thoughts employed;
And time, unhallowed, unimproved,
Presents a fearful void.

Yet, holy Father, wild despair
Chase from my laboring breast;
Thy grace it is which prompts the prayer,
That grace can do the rest.

My life's brief remnant all be thine;
And when Thy sure decree
Bids me this fleeting breath resign,
O speed my soul to Thee.

XII. *Psalm* 23. Tate and Brady.

The Lord himself, the mighty Lord,
Vouchsafes to be my guide;
The Shepherd by whose constant care
My wants are all supplied.

In tender grass He makes me feed,
And gently there repose;
Then leads me to cool shades, and where
Refreshing water flows.

He does my wandering soul reclaim,
And, to His endless praise,
Instruct with humble zeal to walk
In His most righteous ways.

I pass the gloomy vale of death,
From fear and danger free;
For there His aiding rod and staff
Defend and comfort me.

In presence of my spiteful foe
He does my table spread;
He crowns my cup with cheerful wine,
With oil anoints my head.

Since God doth thus his wondrous love
Through all my life extend,
That life to Him I will devote,
And in His temple spend.

XIII. *Affliction sanctified by the Word.* COWPER.

O how I love thy holy word,
Thy gracious covenant, O Lord;
It guides me in the peaceful way;
I think upon it all the day.

What are the mines of shining wealth,
The strength of youth, the bloom of health!
What are all joys compared with those
Thine everlasting word bestows!

Long unafflicted, undismay'd,
In pleasure's path secure I stray'd;
Thou madest me feel Thy chastening rod,
And straight I turned unto my God.

What though it pierced my fainting heart,
I blessed thy hand that caused the smart;
It taught my tears awhile to flow,
But saved me from eternal woe.

Oh! hadst Thou left me unchastis'd,
Thy precept I had still despis'd;
And still the snare in secret laid,
Had my unwary feet betray'd.

I love Thee, therefore, O my God,
And breathe towards thy dear abode;
Where in thy presence fully blest,
Thy chosen saints forever rest.

XIV. *Dirge.* Milman.

Brother, thou art gone before us,
And thy saintly soul is flown,
Where tears are wiped from every eye,
And sorrow is unknown:
From the burden of the flesh,
And from care and fear released,
Where the wicked cease from troubling,
And the weary are at rest.

The toilsome way thou'st travelled o'er,
And borne the heavy load,
But Christ hath taught thy languid feet
To reach his blest abode.
Thou'rt sleeping now like Lazarus
Upon his father's breast,
Where the wicked cease from troubling,
And the weary are at rest.

Sin can never taint thee now,
Nor doubt thy faith assail,
Nor thy meek trust in Jesus Christ,
And the Holy Spirit, fail.
And there thou'rt sure to meet the good
Whom on earth thou lovedst best,
Where the wicked cease from troubling,
And the weary are at rest.

"Earth to earth," and "Dust to dust,"
The solemn priest hath said,

So we lay the turf above thee now,
And we seal thy narrow bed;
But thy spirit, brother, soars away
Among the faithful blest,
Where the wicked cease from troubling,
And the weary are at rest.

And when the Lord shall summon us,
Whom thou hast left behind,
May we, untainted by the world,
As sure a welcome find;
May each, like thee, depart in peace,
To be a glorious guest,
Where the wicked cease from troubling,
And the weary are at rest.

XV. *Faith.* Miss Caroline Fry.

Faith, like a simple, unsuspecting child,
Serenely resting on its mother's arm,
Reposing every care upon her God,
Sleeps on his bosom, and expects no harm:

Receives with joy the promises he makes,
Nor questions of his purpose or his power:
She does not doubting ask, "Can this be so?"—
The Lord has said it, and there needs no more.

However deep be the mysterious word,
However dark, she disbelieves it not;
Where Reason would examine, Faith obeys,
And "It is written," answers every doubt.

In vain, with rude and overwhelming force,
Conscience repeats her tale of misery;
And powers infernal, wakeful to destroy,
Urge the worn spirit to despair and die.

As evening's pale and solitary star
But brightens while the darkness gathers round,
So Faith, unmoved amidst surrounding storms,
Is fairest seen in darkness most profound.

XVI. *Penitential.* STERNHOLD.

Oh Lord, turn not Thy face away from them that lowly lie,
Lamenting sore their sinful life with tears and bitter cry!
Thy mercy gates are open wide to them that mourn their sin;
Oh shut them not against us, Lord, but let us enter in!

We need not to confess our fault, for surely Thou canst tell;
What we have done, and what we are, Thou knowest very well;
Wherefore, to beg and to entreat, with tears we come to Thee,
As children that have done amiss fall at their father's knee.

And need we then, oh Lord! repeat the blessing which we crave!
When Thou dost know, before we speak, the thing that we would have?
Mercy! oh, Lord,—mercy we seek:—this is the total sum!
For mercy, Lord! is all our prayer,—oh, let Thy mercy come!

XVII. *Death of the Innocents.* BISHOP HEBER.

Oh weep not o'er thy children's tomb,
Oh Rachel, weep not so!
The bud is cropt by martyrdom,
The flower in heaven shall blow!

Firstlings of faith! the murderer's knife
Has missed its deadliest aim:
The God for whom they gave their life,
For them to suffer came!

Though feeble were their days and few,
Baptized in blood and pain,
He knows them whom they never knew,
And they shall live again.

Then, weep not o'er thy children's tomb,
Oh Rachel, weep not so!
The bud is cropt in martyrdom,
The flower in heaven shall blow!

XVIII. "*As thy Day, so shall thy Strength be.*"

MRS. SIGOURNEY.

When adverse winds and waves arise,
And in my heart despondence sighs,
When life her throng of care reveals,
And weakness o'er my spirit steals,
Grateful I hear the kind decree
That, as my day, my strength shall be.

When with sad footstep memory roves
Mid smitten joys and buried loves,
When sleep my tearful pillow flies,
And dewy morning drinks my sighs,
Still to thy promise, Lord, I flee,
That, as my day, my strength shall be.

One trial more must yet be passed,
One pang—the keenest and the last—
And when with brow convulsed and pale,
My feeble, quivering heart-strings fail,
Redeemer, grant my soul to see
That, as her day, her strength shall be!

XIX. *The Song of the Redeemed.* MONTGOMERY.

What are these in bright array,
This innumerable throng,
Round the altar night and day,
Hymning one triumphant song;
"Worthy is the Lamb once slain,
"Blessing, honor, glory, power,
"Wisdom, riches, to obtain,
"New dominion every hour."

These through fiery trials trode,
  These from great affliction came:
Now before the throne of God,
  Sealed with his almighty name;
Clad in raiment pure and white,
  Victor-palms in every hand,
Through their dear Redeemer's might,
  More than conquerors they stand.

Hunger, thirst, disease unknown,
  On immortal fruits they feed;
Them, the Lamb amidst the throne,
  Shall to living fountains lead;
Joy and gladness banish sighs,
  Perfect love dispels all fears,
And forever from their eyes
  God shall wipe away the tears.

XX. *Watchfulness and Prayer.* Mrs. Steele.

Alas, what hourly dangers rise!
  What snares beset my way!
To heaven O let me lift my eyes,
  And hourly watch and pray.

How oft my mournful thoughts complain,
  And melt in flowing tears!
My weak resistance, ah, how vain!
  How strong my foes and fears!

O gracious God, in whom I live
  My feeble efforts aid;
Help me to watch, and pray, and strive,
  Though trembling and afraid.

Increase my faith, increase my hope,
  When foes and fears prevail;
And bear my fainting spirit up,
  Or soon my strength will fail.

Whene'er temptations fright my heart,
  Or lure my feet aside,

My God, Thy powerful aid impart,
  My guardian and my guide.

O keep me in thy heavenly way,
  And bid the tempter flee;
And let me never, never stray
  From happiness and Thee!

XXI. *Psalm* 36. 5—8. Tate and Brady.

But, Lord, Thy mercy, my sure hope,
  Above the heavenly orb ascends;
Thy sacred truth's unmeasured scope
  Beyond the spreading sky extends.

Thy justice like the hills remains;
  Unfathomed depths thy judgments are;
Thy providence the world sustains;
  The whole creation is thy care.

Since of thy goodness all partake,
  With what assurance should the just
Thy sheltering wings their refuge make,
  And saints to thy protection trust.

Such guests shall to thy courts be led,
  To banquet on thy love's repast;
And drink, as from a fountain's head,
  Of joys that shall forever last.

XXII. *Grace.* Miss Caroline Fry.

Grace does not steel the faithful heart,
  That it should know no ill;
We learn to kiss the chastening rod,
  And feel its sharpness still.

The saint may be compelled to meet
  Misfortune's saddest blow;
His bosom is alive to feel
  The keenest pang of woe.

But, ever as the wound is given,
  There is a hand unseen,
Hasting to wipe away the scar,
  And hide where it has been.

The Christian would not have his lot
  Be other than it is;
For, while his Father rules the world,
  He knows that world is his.

He knows that He who gave the best,
  Will give him all beside;
Assured each seeming good he asks
  Is evil, if denied.

When storms of sorrow gather round,
  His bosom owns no fear;
He knows, where'er his portion be,
  His God will still be there.

And when the threatened storm has burst,
  Whate'er the trial be,
Something yet whispers him within,
  "Be still, for it is He!"

Poor nature, ever weak, will shrink
  From the afflictive stroke;
But faith disclaims the hasty plaint
  Impatient nature spoke.

His grateful bosom quickly learns
  Its sorrows to disown;
Yields to his pleasure, and forgets
  The choice was not his own.

XXIII. *Evening.* Keble.

Sun of my soul! Thou Saviour dear,
It is not night if thou be near;
Oh may no earth-born cloud arise
To hide Thee from Thy servant's eyes.

Abide with me from morn till eve,
For without Thee I cannot live,
Abide with me when night is nigh,
For without Thee I dare not die.

Thou Framer of the light and dark,
Steer through the tempest thine own ark;
Amid the howling wintry sea,
We are in port if we have Thee.

Watch by the sick; enrich the poor
With blessings from thy boundless store;
Be every mourner's sleep to-night
Like infant's slumbers pure and light.

Come near and bless us when we wake,
Ere through the world our way we take,
Till in the ocean of Thy love
We lose ourselves in heaven above.

XXIV. *Encouragement.* Bowdler.

O God, my heart within me faints,
And pours in sighs her deep complaints,
Yet many a thought shall linger still,
By Carmel's height and Tabor's rill,
The Olive Mount my Saviour trod,
The works that saw and owned their God.

The morning beam that wakes the skies,
Shall see my matin incense rise,
The evening seraphs as they rove,
Shall catch the notes of joy and love;
And sullen night with drowsy ear,
The still repeated anthem hear.

My soul shall cry to thee, O Lord,
To thee, supreme incarnate Word,
My rock and fortress, shield and friend,
Creator, Saviour, source and end;
And thou wilt hear Thy servant's prayer,
Though death and darkness speak despair.

Ah! why by passing crowds oppressed,
Should vexing thoughts distract thy breast?
Turn, turn to Him, in every pain,
Whom never suppliant sought in vain;
Thy strength in joy's ecstatic day,
Thy hope, when joy has passed away.

XXV. *The Litany.* R. Grant.

Saviour, when in dust to Thee,
Low we bow the adoring knee,
When, repentant, to the skies
Scarce we lift our streaming eyes,—
O, by all the pains and woe,
Suffered once for man below,
Bending from Thy throne on high,
Hear our solemn litany!

By Thy helpless infant years,
By Thy life of wants and tears,
By Thy days of sore distress
In the savage wilderness,
By the dread permitted hour
Of the insulting Tempter's power,—
Turn, O turn a pitying eye,
Hear our solemn litany!

By the sacred grief that wept
O'er the grave where Lazarus slept,
By the boding tears that flowed
Over Salem's loved abode,
By the anguished tear that told
Treachery lurked within Thy fold,—
From Thy seat above the sky,
Hear our solemn litany!

By Thine hour of dire despair,
By Thine agony of prayer,
By the cross, the nail, the thorn,
Piercing spear, and torturing scorn,
By the gloom that veiled the skies
O'er the dreadful sacrifice,—

Listen to our humble cry,
Hear our solemn litany !

By the deep expiring groan,
By the sad sepulchral stone,
By the vault whose dark abode
Held in vain the rising God,—
O, from earth to heaven restored,
Mighty re-ascended Lord,—
Listen, listen to the cry
Of our solemn litany !

XXVI. *The Leaf.* Bishop Horne.

See the leaves around us falling,
Dry and withered to the ground ;
Thus to thoughtless mortals calling,
In a sad and solemn sound.

Sons of Adam, once in Eden,
Blighted when like us he fell,
Hear the lecture we are reading,
'Tis, alas ! the truth we tell.

Virgins, much, too much presuming
On your boasted white and red,
View us, late in beauty blooming,
Numbered now among the dead.

Youths, though yet no losses grieve you,
Gay in health and manly grace,
Let not cloudless skies deceive you,
Summer gives to autumn place.

Venerable sires, grown hoary,
Hither turn the unwilling eye,
Think, amidst your falling glory,
Autumn tells a winter nigh.

Yearly in our course returning,
Messengers of shortest stay,

Thus we preach this truth concerning,
"Heaven and earth shall pass away."

On the Tree of Life eternal,
Man, let all thy hope be staid,
Which alone, forever vernal,
Bears a leaf that shall not fade.

XXVII. *Trust in God.* Newton.

Be still, my heart! these anxious cares
To thee are burdens, thorns and snares;
They cast dishonor on thy Lord,
And contradict His gracious word.

Brought safely by His hand thus far,
Why wilt thou now give place to fear?
How canst thou want if He provide,
Or lose thy way with such a guide?

When first before his mercy-seat,
Thou didst to Him thy all commit,
He gave thee warrant, from that hour,
To trust His wisdom, love, and power.

Did ever trouble yet befall,
And He refuse to hear thy call?
And has He not His promise passed,
That thou shalt overcome at last?

Though rough and thorny be the road,
It leads thee home, apace, to God;
Then count thy present trials small,
For Heaven will make amends for all.

XXVIII. *Blessed are the Dead.* Mrs. Sigourney.

They dread no storm that lowers,
No perished joys bewail,
They pluck no thorn-clad flowers,
Nor drink of streams that fail,

There is no tear-drop in their eye,
  Nor change upon their brow,
The placid bosom heaves no sigh,
  Though all earth's idols bow.

Who are so greatly blessed?
  From whom hath sorrow fled?
Who find such deep unbroken rest
  While all things toil?—The dead!
The holy dead!—Why weep ye so
  Above their sable bier?
Thrice blessed! they have done with woe,
  The living claim the tear.

Go to their sleeping bowers,
  Deck their lone couch of clay
With early Spring's uncolored flowers,
  And, when they fade away,
Think of the amaranthine wreath,
  The bright bowers never dim,
And tell me why thou fliest from death,
  Or hid'st thy friends from him?

We dream, but they awake;
  Dark visions mar our rest;
Mid thorns and snares our way we take,—
  And yet we mourn the blessed.
For those who throng the eternal throne,
  Lost are the tears we shed:
They are the living, they alone,
  Whom thus we call the dead.

XXIX. *Supplication.* Bishop Heber.

Oh God that madest earth and sky, the darkness and the day,
Give ear to this thy family, and help us when we pray!
For wide the waves of bitterness around our vessel roar,
And heavy grows the pilot's heart, to view the rocky shore!

The Cross our Master bore for us, for Him we fain would bear,
But mortal strength to weakness turns, and courage to despair!
Then mercy on our failings, Lord! our sinking faith renew!
And when Thy sorrows visit us, oh, send Thy patience too!

XXX. *Light shining out of Darkness.* COWPER.

God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will.

Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan his work in vain;
God is His own interpreter,
And He will make it plain.

XXXI. *Contentment.* Mrs. Steele.

Father, whate'er of earthly bliss
Thy sovereign will denies,
Accepted at thy throne of grace,
Let this petition rise.

Give me a calm, a thankful heart,
From every murmur free,
The blessings of Thy grace impart,
And let me live to Thee.

Let the sweet hope that Thou art mine,
My life and death attend,
Thy presence through my journey shine,
And crown my journey's end!

XXXII. *The Fountain opened in the Church.* G. W. D.

Within the church a fountain springs,
It started from the Saviour's side;
Peace, pardon, joy to all it brings,—
The life-blood of the crucified.

Its living streams forever flow,
Forever pure, forever free;
The spirit's solace here below,
Its succor for eternity.

"Ho, every one that thirsts draw nigh"—
Beloved, hear the voice divine!
The broken heart, the contrite sigh,
Are welcome there, and these are thine.

Come, then,—the Spirit calls,—come near,
In humble faith, in trembling love:
Drink comfort for thy sorrows here,
And taste before the bliss above.

XXXIII. "*It is well!*" G. W. D.

Beloved, "it is well!"—
God's ways are always right;
And love is o'er them all,
Though far above our sight.

Beloved, "it is well!"—
Though deep and sore the smart,
He wounds who skills to bind
And heal the broken heart.

Beloved, "it is well!"—
Though sorrow clouds our way,
'Twill make the joy more dear,
That ushers in the day.

Beloved, "it is well!"—
The path that Jesus trod,
Though rough and dark it be,
Leads home to heaven and God

XXXIV. *To one "Broken in heart."* G. W. D.

Broken-hearted, weep no more!
Hear what comfort He hath spoken,
Smoking flax who ne'er hath quenched,
Bruised reed who ne'er hath broken,—
"Ye who wander here below,
"Heavy laden as you go,
"Come, with grief, with sin oppressed,
"Come to me, and be at rest!"

Lamb of Jesus' blood-bought flock,
Brought again from sin and straying,
Here the Shepherd's gentle voice,—
'Tis a true and faithful saying;—
"Greater love how can there be
"Than to yield up life for thee?
"Bought with pang, and tear, and sigh,
"Turn and live!—why will ye die?"

Broken-hearted, weep no more!
Far from consolation flying:
He who calls hath felt thy wound,
Seen thy weeping, heard thy sighing;—
"Bring thy broken heart to me,
"Welcome offering it shall be,
"Streaming tears and bursting sighs,
"Mine accepted sacrifice!"

XXXV. "*The Dead in Christ.*" G. W. D.

Lift not thou the wailing voice,
Weep not, 'tis a Christian dieth;—
Up, where blessed saints rejoice,
Ransomed now, the spirit flieth:
High, in Heaven's own light, she dwelleth,
Full the song of triumph swelleth;
Freed from earth, and earthly failing,
Lift for her no voice of wailing!

Pour not thou the bitter tear!
Heaven its book of comfort opeth;
Bids thee sorrow not, nor fear,
But as one who alway hopeth:
Humbly here in faith relying,
Peacefully in Jesus dying,
Heavenly joy her eye is flushing,—
Why should thine with tears be gushing!

They who die in Christ are blessed,—
Ours be, then, no thought of grieving!
Sweetly with their God they rest,
All their toils and troubles leaving:
So, be ours the faith that saveth,
Hope that every trial braveth,
Love that to the end endureth,
And, through Christ, the crown secureth!

XXXVI. *To a Dear One, in Deep Sorrow.* G. W. D.

Dove, whom the Lord hath wounded,
Return to Him, and live;
For he alone who aimed the shaft
The remedy can give.

Dove, whom the Lord hath wounded,
The bolt was sped in love,
To win thee from earth's fleeting scenes
To better things above.

Dove, whom the Lord hath wounded,
He bares for thee his breast,
And bids thee enter in, and be
For evermore at rest.

Dove, whom the Lord hath wounded,
Yet waiteth to revive,
Return to Him!—He wounds and heals,
He kills and makes alive.

Dove, whom the Lord hath wounded,
Break through all dull delay:
His strength will bear thy pinions up,
His goodness guide thy way.

Dove, whom the Lord hath wounded,
Though soiled with sorrows here,
With silver wings, and plumes of gold,
In heaven thou shalt appear.

Dove, whom the Lord hath wounded,
No more let earth delay;
But onward, upward, be our flight,
To realms of cloudless day!

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